

34 2/14

CHURCH MANAGEMENT

"A Journal of Homiletics and Parish Administration"

In This Issue—

Practical Church Advertising . . .
—Paul H. Yourd

The Fine Arts and the Church . . .
—W. E. M. Hackleman

Writing Church Letters That Pull . . .
—Wm. L. Stidger

William Pierson Merrill, D.D. . . .
—James Elmer Russell

(Fourth Study of Present-Day Successful Ministers)



ILLUSTRATIVE DIAMONDS
BOOK BROADCASTINGS
VITAL NEWS NOTES



JANUARY, 1925

Vol. I No. 4



Church World Press Inc. • Publishers
CLEVELAND

Randolph

Desks and Chairs for Your Church Office



\$33

Sixty inch Flat Top Desk. Built to give a life time of service.
Comes in mahogany and oak finishes.



\$11.50

A sturdily built Arm Chair in oak,
mahogany or walnut finish.



\$16

Substantial Revolving Arm Chair in
oak, mahogany or walnut finish

Prices F. O. B. Cleveland

The Randolph Desk Co.

Business Furniture of Quality

1859 PROSPECT AVENUE

CLEVELAND, OHIO

**"I Consider
My Rotospeed
An Indispensable
Aid To Me
In My Business"**

— Rev. J. S. Gilfillan



\$53⁵⁰
COMPLETE

You Can Test It 10 Days Free

"I consider my Rotospeed an indispensable aid to me in my work." That is how Rev. Joel S. Gilfillan, of Wilmington, Del., expresses his high regard for this marvelous duplicating machine. And well he might, for this is what the Rotospeed has done for him:

It has saved him \$6.92 every week on a weekly Bulletin he gets out. It has saved over \$20.00 a month on the Olivet News, an eight-page illustrated magazine, which he distributes regularly every month. It has saved many dollars on the printing of programs, notices and letters. And it has made possible a better, larger, more active congregation because he can reach them in an effective manner regularly. And now we want to send you the same outfit that Rev. Gilfillan has used with so much success. We want you to find out what the Rotospeed and the Rotospeed method will do for your church. We offer to send the complete equipment for 10 days trial.

Saves Time and Money

Without type or cuts, without an experienced operator, without muss or delay—almost without cost—a Rotospeed prints clean-cut letters, attractive folders, forceful bulletins, programs and notices, in any quantity from twenty to a thousand and on any sized sheet from a 3x5-inch card to an 8½x16-inch sheet. It will print a complete typewritten bulletin with pictures, striking illustrations and facsimile signature all in one operation and at a very small cost.

Valuable Ideas Included

We will send with the Rotospeed a portfolio of ideas that you can reproduce easily and economically—ideas that will stimulate interest, increase attendance and lift long standing debts. We will send you selections from 1,000 letters, bulletins, forms, notices and programs, hundreds of attractive illustrations and several unusual styles of lettering.

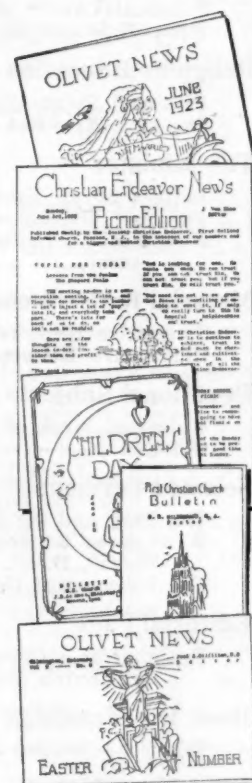
Only \$53.50

With a Rotospeed you can secure immediate results. In a day's time it will prove itself invaluable to you—a big help and a time-saver. You can test the machine and ideas for 10 days—get out some compelling literature—and see what big results can be obtained with slight expense. Then you can decide whether you want to keep it or not. If not, the trial will have cost you nothing. If you do, the entire equipment—machine and ideal service—will only cost you \$53.50.

Remember that the Rotospeed has proved a big aid to churches both large and small. You risk nothing. Simply mail the coupon. Indicate whether you want us to ship the Rotospeed outfit at once—for 10 days FREE trial—or send you booklet, samples of work that can be printed and full details of our offer.

THE ROTOSPEED CO.

164 Fifth St., Dayton, O.



MAIL THIS NOW

Indicate by check mark whether you want samples on y or the fully equipped Rotospeed on ten days free trial.

The Rotospeed Co., 164 Fifth St., Dayton, Ohio

- ☐ Please send me complete Rotospeed machine and free trial equipment. After 10 days trial I will pay \$53.50 or return the machine.
- ☐ Please send me samples of work, booklet and details of your free trial offer. This does not obligate me in any way.

Name

Address

(Write Plainly)

ROTSPEED
STENCIL DUPLICATOR

VOLUME I
NUMBER 4

CHURCH MANAGEMENT

JANUARY
1925

Parish Administration

	Page
The Minister's Intellectual Discipline—Frank Fitt.....	163
William Pierson Merrill, D. D.—James Elmer Russell (Fourth Study of Present Day Successful Ministers)....	165
Writing Church Letters that Pull—Wm. L. Stidger.....	168
What to do in January—A Department of Reminders.....	174
A Church Printing Plant.....	175
Effective Tactics and Methods of Church Work.....	176-179-185-191-201
Ask Dr. Beaven—(Questions and Answers).....	181
Developing the Friendly Church—C. F. Moss.....	202

The Community

Practical Church Advertising—Paul H. Yourd.....	167
What of Watch Night?—L. C. Elver.....	173

Religious Education

Pith and Point—Bill's-eyes for Bulletin Boards.....	166
The Fine Arts and the Church—W. E. M. Hackleman.....	171

The Minister

Letters of an Embryo Preacher.....	164
Painless Visiting—Wm. Osgood Rogers.....	179
How I Met a Critical Situation—(More Prize Contest Letters).....	184

Material for Sermons

Suggestive New Year's Texts.....	178
Illustrative Diamonds.....	182-183-194

Devotional Subjects

Universal Week of Prayer.....	174
Old and New—(verse).....	178

Selected Sermons

The Baby and the Bulldog—A Children's Story—H. Jeffs....	186
What Does it Mean to be a Christian—William Pierson Merrill, D. D.....	187
The Dilemma at the Jordan—Rev. James Black, D. D.....	189

Editorial Page

Training up a Church in the Way She Should Go—Writing for Church Management.....	177
---	-----

Book Broadcastings

What the Writers Have to Offer.....	195
-------------------------------------	-----

Vital News Notes

The Gist of the Important.....	199
--------------------------------	-----

NOTE—An annual index will be published which will list each article and illustration printed. Readers are urged to save their copies until the volume is completed.

The Editor's Drawer

Our friend, James Elmer Russell, asked us the other day if we had ever heard of a church which did not take a collection.

"Yes," we answered, "we preached in it while a student. The church paid nothing for ministerial services, and the minister was also the janitor, ex-officio, with the privilege of starting the fires."

"I don't mean that kind of a church," he said.

Then he began to show some figures. It was a church of some 250 contributors, who gave a total of \$5,000. Then they cut out the collections. At the end of three years the church had 400 contributors who gave a total of \$15,000.

Now I know that you will want to eliminate the collections from your church. But you would better wait until you hear the complete story. Church Management will soon publish it.

Bruce Wright's sermon—"The Wheels of the Church," is to be published soon, as promised. Our readers will enjoy this live sermon to ministers.

The conclusion of Paul H. Yourd's article "Practical Church Advertising," will appear in the February issue.

We are always glad to have our friends write in giving us their opinions of the articles we are publishing. We do not expect all of the comments to be favorable. But we are especially grateful when writers have something to offer which can help in pastoral perplexities.

Terms of Subscription—Price per copy 20 cents. Subscription One Year \$2.00. Postage to foreign countries 50 cents per year additional excepting Canada and countries where the United States domestic rate applies.
Change of Address—Always give both old and new addresses when requesting change for mailing.
Manuscripts—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.

Prospect-Fourth Building, 2077 E. Fourth St., Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879

William H. Leach—Editor-in-Chief

Copyright, 1924.

Edward E. Buckow—Business Manager

Printed in U. S. A.

1925 RELIGIOUS 1925 BOOKS FOR 1925

1925 Snowden's Sunday School Lessons 1925

Practical Expositions of the International Sunday School Lessons, 1925. Improved Uniform Series; Topics for Young People and Adults.

Also for Teachers generally and members of Adult classes.

400 PAGES—\$1.25

Endorsed by The Baptist, The Continent, The Lutheran, The Evangelical Messenger, The Northwestern Christian Advocate, The United Presbyterian, Bishop E. D. Mouzon, and a score of other denominational papers.

The Modern Use of the Bible

By HARRY EMERSON FOSDICK

Are you satisfied with what the Bible is doing for you? or satisfied what the Bible is doing for the U. S. A. today what Jonathan Edwards made it do for Massachusetts? Roger Williams for Rhode Island?

Suppose you heard it proclaimed from a responsible source that the Bible can do for the people of America today what John Knox made it do for the people of Scotland? Martin Luther for the people of Germany? John Wesley for the people of England?

"The Modern Use of the Bible" undertakes to tell how this can be done. Hundreds of students who have taken it "as a course" say it succeeds. PRICE \$1.60

OVER A MILLION COPIES OF HIS BOOKS SOLD

Character Building in a Democracy

By WALTER S. ATHEARN

Historical data, present-day tendencies, problems of administration and control, leadership and other vital matters are so presented that the everyday citizen can obtain a good idea of the varied tasks that must be performed by the American people to make good on the job of building a Christian citizenship able to sustain our democratic institutions.

We predict that this will prove to be Dr. Athearn's "best book yet."

Cabot, Philip
EXCEPT YE BE BORN AGAIN

Cabot says the thirty best years of his life were largely wasted because the acid test of effective faith, conversion, did not come to him until after he was fifty. Price \$1.50

Jones, Rufus M.
FUNDAMENTAL ENDS OF LIFE

An answer to the questions: What do we want most? What is life's real driving force? Price \$1.75

Mathews, Shailer
THE FAITH OF MODERNISM

Contents that our world will not accept a religion which makes respectability its ideal morality and which would muzzle scientific inquiry. Price \$1.50

Roberts, Richard
THE GOSPEL OF CORINTH

Paul went through the cities of Asia Minor and Greece declaring this very recent person Jesus to be the one and only fundamental. "What about Socrates?" said the Greek. "What about Moses?" said the Jews. Price \$1.75

Temple, William, M. A., D. Litt.
CHRIST, THE TRUTH

A whole view of the world, and life that is Christo-centric in all its details. Price \$2.50

Youtz, Herbert A.
THE SUPREMACY OF THE SPIRITUAL

A live protest against the doctrine that religion is a purely psychological matter. Price \$1.75

By Various Writers
HONEST LIBERTY IN THE CHURCH

A symposium on ten important unsettled religious problems of the day. Price \$2.25

Wise, James Waterman
LIBERALIZING LIBERAL JUDAISM

Calls on Liberal Judaism to break camp prepared for long marches that shall end in extending its present frontiers both in doctrine and practice. Price \$1.50

Tsanoff, R. A.
THE PROBLEM OF IMMORTALITY

An exhaustive study of what their attitude toward immortality has done to men and peoples throughout history. Price \$3.00

Czarnomska, Elizabeth
THE AUTHENTIC LITERATURE OF ISRAEL

Thirty-two years ago Driver in his O. T. Introduction showed how to do the work of re-arrangement that Czarnomska has now performed. Price \$4.00

Keyser, Leander S.
MAN'S FIRST DISOBEDIENCE

A conservative's answer in the affirmative to the question: Is the Garden of Eden teaching on the origin of sin and suffering adequate and reasonable? Price \$1.00

Martin, Hugh
THE KINGDOM WITHOUT FRONTIERS

The Witness of the Bible to the Missionary Purpose of God. Thesis: The Bible's main line of argument is the unfolding and gradual execution of a missionary purpose. Price \$1.00

Wegener, A. B.
CHURCH AND COMMUNITY RECREATION

Here is worth-while work for the men of the Church and community who are short on talk (religious) and long on action (business). Price \$2.25

Wetzel, D. J.
ONE THOUSAND BIBLE READINGS

Index to one thousand passages, averaging about twelve verses each, adapted to public reading. Arranged under topics. Price \$1.00

Rowe, Henry K.
THE HISTORY OF RELIGION IN THE UNITED STATES

Written to show that religion has played no mean part in the making of this free and democratic nation. Price \$1.75

Dawson, Marshall
PRAYER THAT PREVAILS

Provides a course of elementary instruction in the business of prayer both for the individual's private and the minister's public use. Price \$2.00

Snowden, James H.
THE LIFE OF JESUS

Nine Months' Course (thirty-nine lessons), printed from plates of Snowden's Sunday School Lessons for 1924 and 1925 volumes. 300 pages. Paper cover. 25 cents.

Order a sample copy to show senior class and adult group leaders. Price twenty-five cents (25c)

MacCallum, John A.
NOW I KNOW

A primer of faith. Vindicates the Christian gospel in the open market of ideas. Price \$1.50

Sheppard, H. R. L.
TWO DAYS BEFORE

Simple thoughts about our Lord on the Cross. "Service that stops at pain or that pain can stop is of little worth." Price 75 cents

At your Religious Book Store or from

64-66
Fifth Avenue
ATLANTA

THE MACMILLAN COMPANY

DALLAS

CHICAGO

BOSTON

New York
City, N.Y.
SAN FRANCISCO



As a **CHURCH ARCHITECT**, and Lecturer on Church and Sunday School Architecture at the University of Chicago, and at several leading Theological Seminaries; **MR. HARRY W. JONES**, of **MINNEAPOLIS**, has been called upon for consultation and advice in all parts of the country. His use of lantern slides has been found of great value to intending church building committees.

Marriage Books

Books That Preserve the Most Precious Moments



BRIDAL MEMORIES

New edition—size, $5\frac{3}{8} \times 7\frac{1}{2}$ inches—all designs executed in soft black and gray and delicate orange shading. 50 cents each, postpaid, with box.

BRIDAL BELLS

This dainty book—size, $5\frac{1}{2} \times 7\frac{1}{4}$ inches—is printed by the aquarelle process on finest Strathmore stock. 75 cents a copy, postpaid, with box.



BRIDAL BLOSSOMS

The designs of this book are reproduced in such a way as to resemble the original water-color drawings. 75 cents each, postpaid, with box.



Combination Price—One each **\$1.65**
of above for - - - - -

POSTPAID

Or you may have three of one kind if you prefer

Church World Press, Inc.

Prospect-Fourth Building - CLEVELAND

ART GLASS WINDOWS

Designers and Makers



Est. 1883

In business
continuously for
over forty years

Grand Prize
St. Louis
World's Fair

Send for
Ecclesiastical
and Reference
Book No. C. M.

We Ship to Any
Part of the
World

**Flanagan & Biedenweg
Studios** 312 to 320 West Illinois Street
CHICAGO - - ILLINOIS

(The Christian Life Series)

Sunday School Literature

following the Old Book
(The Bible)
in word and spirit

PAPERS AND QUARTERLIES

Sample Copies Free
on Application

Address

Union Gospel Press
Box 680
CLEVELAND, - OHIO

VOLUME I

NUMBER 4

CHURCH MANAGEMENT

JANUARY,

1925

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, Editor

The Minister's Intellectual Discipline

By Rev. Frank Fitt, Highland Park, Ill.

SOONER or later in his career every minister finds himself confronted with the need for developing some method of discipline for his intellectual life. He has found it necessary to systematize his parish work as much as possible. Each day is carefully planned beforehand and his correspondence, his conferences, his pastoral calls and his various other duties have their allotted time. The minister who tries to carry through his work on a helter-skelter basis is a pitiable figure when compared with the minister who has subjected himself deliberately to the discipline of a system. And the same general principle of the superiority of method over disorder applies to the intellectual life. No pastor can improve the quality of his preaching or increase the store of his wisdom as advisor or friend among his people without seriously subjecting himself to the discipline of well-planned incentives towards mental growth.

There are at least five methods which any minister can use today to stimulate his intellectual life. These methods are quite independent of the size of his parish or his salary. The man with small pastoral responsibilities is not handicapped beside his brother in the large city church. The village preacher is on a par with the greatest orator in his denomination. Most methods dealing with parish work depend almost entirely upon the type of one's parish. The methods for the development of the minister's intellectual life depend solely upon the strength of his purpose to obey the first great commandment: "Thou shalt love the Lord thy God with all thy mind."

1. Every minister can think through and express his conviction upon some phase of Christian truth at least once a year. Perhaps his theme will deal

with one outstanding doctrine such as the atonement or immortality, or it may deal with a series of doctrines. Perhaps his theme will include one book of the Bible or many books. Whatever his choice may be he will read all the best that has been written about it and, later on, in his own language and colored by his own experience, he will preach his burning conviction.

This article is a product of the parish. That made it the more serviceable to us, and will make it more readable for our subscribers. The writer has in mind the limitations of the average minister and the demands upon his time. Yet he presents a worthy personal program, which most of us will find is workable.

This does not mean that the minister must buy a great many books. Let him use the mailing service of our theological seminaries. Any village pastor, hundreds of miles from a theological library, can borrow all the books he requires for the cost of postage between that distant library and his home.

Within the last five years one minister has preached six such series as are suggested above. They consisted of eight sermons on Christian doctrine, forty sermons on the parables of Jesus, eleven sermons on the Apostles' Creed, eight sermons on the Beatitudes, ten sermons on "Christianity and the Modern World," and seven sermons on the Lord's Prayer. This demands regular study and clear thinking. Moreover it provides a wholesome diet for those in the pews and it saves the preacher from mental staleness.

2. Every minister can read the significant books dealing with contemporary Christianity. Let him avail himself once more of the generosity of the theological libraries. There are

some preachers who perform prodigious feats in reading. One is reported to read a book a day. A neighboring pastor claims one hundred and fifty books a year. Most of us are far more modest. The essential point, of course, is not the amount of our reading, but the amount of our brooding over what we have read. A dozen books ought to be an annual average for any minister.

Here are a sample dozen: "Foundations of Faith" and "No More War," by W. E. Orchard, "The Wicket-Gate" and "Lies" by Studdert-Kennedy, "Personal Religion and the Life of Devotion" by W. R. Inge, "The Christian Revolution" by H. T. Hodgkin, "The Mystery of Preaching" by James Black, "Jeremiah" by Sir George Adam Smith, "Alexander Whyte" by G. F. Barbour, "The Minister in the Modern World" by R. C. Gillie, "The Realm of God" by L. E. Bennett, "The Modern Use of the Bible" by H. E. Fosdick. If the minister possesses a card-index mind let him use the card-index system in his notes. If he possesses a reliable memory let him use that. Whatever his method let him store up for his own use the serviceable ideas and phrases of the outstanding Christian thinkers of the time.

3. Every minister can read some of the articles, pro and con, about Christianity in the secular press. He will find that too many of these articles are misleading, exaggerated, inaccurate and unfair. They are written by ex-ministers who have failed in their ministry or by novelists who have temperamental prejudices or by men who have little Christian background in their lives. But the worst diatribe against Christianity is always worth reading because some parishioner is sure to ask a question about it. Not all of the articles in the secular press reflect the critical spirit. Glenn Frank's comments in "The Century"

are always suggestive and whatever Philip Cabot writes about proves the genuineness of his middle-aged conversion. The wise pastor finds that occasionally such articles will make their appeal when a booklet that bore the imprint of a denominational publishing house will be unavailing. Let him keep a watchful eye on what our magazines and newspapers state about the Christian faith.

4. Every minister can join or form a club of "kinsprits" who meet regularly to consider some theme dealing with Christianity. (Is it necessary to explain that "kinsprits" is Christopher Morley's delightful abbreviation for "kindred spirits"?) The word suggests the atmosphere of good-fellowship and good-humor which should characterize the group. The program ought to begin with a meal. After the meal the company, never very large, but always choice, sits around the open fire. Then the paper is read and then comes frank criticism from each member. This last process is rather a test of friendship and makes it imperative that the meal be a good meal and that the fire be a very hearty fire. Occasionally there may be sharp answers and sarcastic allusions that approach the personal, but such things are good for ministerial conceit and no one was ever known to resign voluntarily from a real discussion group. Unless a minister has a most isolated parish he ought to be able to form a group of "kinsprits" who share his interest in the problems of the Kingdom of God. Let him try it. He will gain a reward in the demand made upon his mental powers.

5. Every minister can make a specialty of one particular phase of Christianity or the writings of one particular man or school so that he can become an authority in his chosen field. In a small parish in the Adirondacks there dwells a minister who has become an authority on the Septuagint. Another minister who has neither a large parish nor large means owns most of the many volumes, some of them autographed copies, written by a distinguished Scotch author and theologian of a former century. He finds that this Scotch writer strikes a responsive chord within him and he has determined to find out all he can about him. A most prominent American preacher who won early fame through his books on immortality and prayer gathered his material for these books while he preached twice a Sunday to a company of keen-minded suburbanites. A Hebrew scholar, now a professor in a theological seminary, developed his knowledge of Hebrew as he toiled in a rural charge. Let no man plead that he has no time to become an authority

(Continued on Page 173)

Letters of An Embryo Preacher

What Is Spirituality?

FOURTH LETTER.

My Dear Dad—

I was awfully glad to receive your letter this morning, and I am very sorry that you and mother have been worrying about me. The only reason I have not written is because of developments here which have kept me tied to my work pretty close. I am learning that a minister has to fight for his living, as well as some other folks. If mother has been dreaming of her boy sitting before a cozy fire, preparing devotional sermons for an indulgent congregation, she is due for some awakening.

Uncle James always insisted that there was too much fight in me to stand the quiet life of a minister. When Uncle James wants to take a vacation I would like to have him come here, and see some of the inside struggles of a sleepy old parish such as this. I begin to see what Henry Ward Beecher meant in his lectures to young men when he insisted that the spirit of God could dwell with many people when nobody human could. The modern minister must make a constant fight. It is a fight against superstition, against self-satisfaction, against false piety, and against individualism in the heart of the professed Christian.

You had doubtless inferred from my last letter that I was about to convert the church lawn into some social uses. I appreciate your advice to go slow in offending the conscience of the congregation. It too, was my policy. But certain events in the village have forced the whole matter, and the fight is on.

It all happened because of an undisciplined youth, named Henry Robinson. Henry's father is an elder in the church, and his mother is a very devout woman; but somehow or other the boy was not infected with it. He has always been a problem to his parents. In the first place, as a babe he was not over acceptable, because it kept his parents from regular attendance on the services of the church. His mother was president of the ladies' aid, and had to resign because of him. They started him into Sunday school; but he broke up nearly every class that he entered, and his promotions were unusually fast; probably because the teachers were glad to pass him on.

In fact Henry seems to be a fulfillment of the theory that activity suppressed in one generation is sure to break forth with double strength in the next. His latest escapade started in the village school. One of the boys

got his cap, and was drawing pictures on the lining. Henry threw an ink bottle at him. He was detected, and sent to the principal, who gave him a thrashing and then sent him home with a note. The note never reached the father; for Henry waited until school was dismissed, and then gathering about him a gang of rough boys, they started for a camp they have in the woods, some two miles from the village.

Henry was officially expelled from school, and the parents of all the boys were distracted; but for three days all search for them was unavailing. One of the boys in the school confided their hiding place to me, and I walked out to the camp and found them consuming the last of their siege rations. In a talk with them I soon learned that they were as anxious to get back as the parents were to have them back. But they wanted to come back gracefully.

"Boys," I told them, "I think that I can get you back home all right, if you will promise to help me with some work which I am planning."

They eyed me suspiciously.

"Want us to go to Sunday school," suggested one of the bolder ones.

"Well, that wouldn't hurt you any," I answered; "but I have something else in mind just now. I have missed my usual exercise since I have been here and I am thinking of putting a tennis court in the church yard. If you boys will help me we can do it in no time; and then we can organize a tennis association."

Dad, you should have seen them. There was a look of scepticism and unbelief on their faces which would be hard to describe.

"Use the church yard for a tennis court?" asked Henry.

"Sure. Why not?"

The boy's reply was dramatic.

"Ye Gods! Just wait until Dad hears that."

The long and short of it was, that I went with each one to his home and had a visit with the parents. And do you know, in each home I received a response most friendly and courteous. I could read appreciation in the faces of the parents. They were glad that the boys came home with their pastor, rather than with the truant officer, and that there was one person who was going to take an interest in them. And its effect on me was wonderful, as well. My whole task here had been a rather impersonal one. It was the passion of building an institution. Sud-

(Continued on Page 174)

William Pierson Merrill, D.D.

By Rev. James Elmer Russell, Binghamton, N.Y.

FOR a week last summer 175 ministers, representing most of the leading denominations in America, met Dr. William Pierson Merrill of the Brick Presbyterian Church, New York City, in conference at Union Theological Seminary.

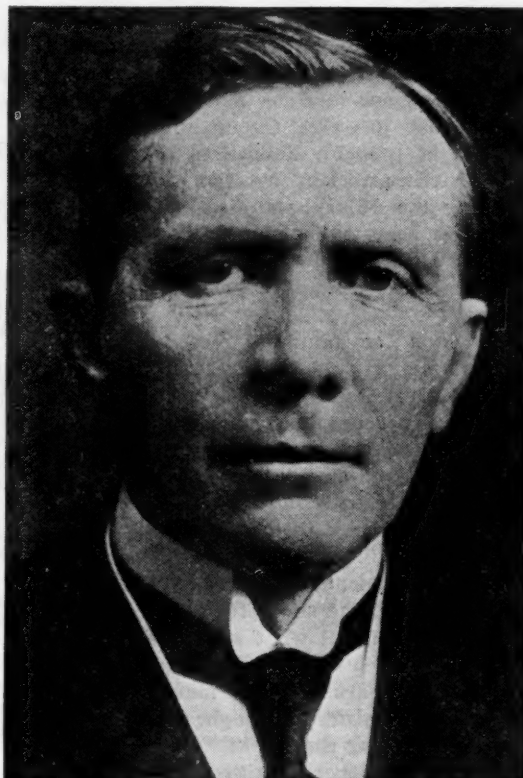
It is a striking illustration of Dr. Merrill's modesty that not once in the five hours he met the group did he mention his book, "The Freedom of the Preacher," which contains his Lyman Beecher Lectures on Preaching at Yale in 1922. Dr. Merrill is one of the outstanding figures in the religious life of New York City. He is one of America's really great preachers. But in all the intimate revelations he gave at the conference of his own ideals and methods, there was no pontifical manner, no trace of a phylactery. He was just a big-hearted brotherly minister, speaking out of his experience to a group of his fellow ministers. There was no boast of achievement. "I can't do that in my New York Church," he would say, in response to a question; "though I used to be able to do it when I was a pastor in Chicago." Or he would say, "Fortunately this is not one of my problems. I have such an unusual group of men with whom to work."

Dr. Merrill knows what it is to be persecuted; but there is no posing as a martyr on his part. Nor did he have bitter words for those who have so misrepresented his views. He showed himself a true disciple of Him who, when he was reviled, reviled not again. In fact there was no public reference to the last meeting of the General Assembly of his church, when rather than be a party to an acrimonious debate, and declaring that the welfare of the church was more important than that of any individual, he withdrew his name from consideration for re-election as a member of the Board of Foreign Missions, on which he had served with distinction for many years.

Naturally the ministers at the New York conference were eager to see how the wheels went round; and if there was anything they did not learn it was because some one failed to ask ques-

tion 501, for all of the 500 questions were answered with the utmost frankness.

"How can you get your work done with all of the demands of a metro-



WILLIAM PIERSON MERRILL, D.D.

politan parish?" seemed to be a question in which practically all of the men were interested.

The answer which Dr. Merrill gave was something like this: "For one

everything he is asked to do. Out of the many calls made upon him he must select the tasks which seem to be in an especial sense his duty, and cheerfully refuse the responsibilities which are not his. Moreover I believe in system. Wednesday morning, for example, I devote to writing my morning sermon. I believe many ministers waste much time in sermon preparation. Instead of mooning over his sermon a minister ought to get down to business. I am blessed with a long summer vacation, and I make a great deal of preparation for my year's work then, particularly for my Sunday evening and week-day addresses."

Dr. Merrill is a firm believer in pastoral work, but he does not estimate pastoral work by the number of doorbells a minister rings in the course of a week. For him a pastoral call may mean the spending of an hour and a half with some one in dire need. There is only one morning in the week when the pastor of the Brick church asks to be excused from seeing callers, and that is Wednesday, when his morning sermon is being written. On other mornings his study door is open to all who need his counsel. In his Yale lectures Dr. Merrill says, "Looking back over rather more than thirty years, I can

gladly affirm that, just from the standpoint of the preacher, the policy of the 'Open Door' pays richly. Many a sermon has been set back, and some have been ruined by these personal interruptions. But far more sermons have been warmed, set forward, toned up in their human interest, by live contact with souls; some sermons have sprung almost full fledged from unexpected visits of that sort; while some experiences have come out of that policy of the open door, certain interviews and talks, worth more than any sermon, set forever among the precious treasures of one's life.

"One must apply self-discipline and unrelenting watchfulness to the pastoral side of his work," he adds "no less than to his preaching. He must save every possible moment of time; must eliminate perfunctory and purely social routine calling, must

This is the fourth of Church Management's articles on present-day successful ministers. It is a very intimate account, and as we read it we feel that it was a task of love for the author. Comments from our readers show that they are eager to read these stories of successful preachers in action. A sermon by Dr. Merrill will be found in the sermonic section of this issue.

thing I try to keep myself in good physical condition. I try to play golf every Monday morning. Saturday evening I spend quietly at home, reading; or perhaps we have some music. I have learned that a minister cannot do

cultivate an instinct for knowing who really need him, and when. It is well to realize that, in order to be a good pastor, one need not be ever pursuing his people with social attentions. There is such a thing as over-coddling a congregation. When a church member or family takes umbrage at the fact that the pastor has not called in a long time, the minister should call, but not to apologize; rather to show in plain and loving language, and in the name of the Lord, how unworthy of a Christian such an attitude is."

As one listened to Dr. Merrill in the conference one understood some of the reasons for his reputation as a preacher. There is his splendid voice; rich, full, strong, vibrant, with perfect enunciation. There is no slightest suggestion of a "holy" tone. He has a fine presence, free from any nervous and distracting mannerism. His eyes look directly at those whom he is addressing, and he speaks with simple directness.

It is not necessary to have taken a course in a theological seminary to understand what Dr. Merrill says; neither does he descend to cheap colloquialisms. He deals with big and vital questions. Speaking of the use of extra-Biblical topics in the pulpit, Dr. Merrill remarked: "Sermons of this sort may be all right; but I haven't time for them. There is so much about Jesus I wish to preach." For him preaching is a minister's supreme business. "In preaching, the object is even more important than the subject. Every sermon aims at definite action. It is meant to make a difference in the lives of the hearers or it is no true sermon." As an illustration of this, he spoke of the minister who preached on repentance; and when he had finished it was said, "everybody knew what repentance was, and no one repented."

Preaching should be made challenging, Dr. Merrill believes. "Don't make religion too soft," he says. The minister should never forget that there are people in every congregation who are bearing trouble; but the best way to comfort them is not through words of sympathy, important as they may be; but by making them strong; by giving them fortitude.

Dr. Merrill has no sympathy with those who speak of what precedes the sermon in a church as the "preliminary exercises." He believes that the music, the Scripture reading, and the prayers, are of the utmost spiritual importance. He says, "As a whole, our Protestant worship lacks atmosphere. We are afraid of effect, and we are afraid of silence. We forget too easily the voice which says, 'Be still

and know that I am God.' I do not like to speak of the sins of my brethren; but it is a simple and sad fact that seldom have I attended a meeting for public worship at which several ministers were seated together on a platform, that the reverential atmosphere of the service has not been hurt or ruined, by the lack of reverent attitude, by whispered conversations, inattention, obvious interest in people entering, or passing of notes. The worship in some churches is conducted in a spirit of cheerful bustle; a hymn is announced as if it had just occurred to the minister that it would be a good thing to sing a hymn at that particular moment, and he had happily hit on just the right hymn to be sung; and he probably announced it by asking the atrocious question, 'Shall we sing the 151st hymn?'—a question I never hear without mentally expecting and almost hoping to hear some sturdy worshipper shout back, 'We shall not!'"

Upon the minister's own inner life Dr. Merrill laid the greatest possible stress, at the Union Conference. A minister needs his own time of daily and special fellowship with God. He needs his own personal study of the Bible. He will find great help in devotional books such as "Great Souls at Prayer," published by H. R. Allenson of London. "Get a clear vision of a minister," he suggested "and be that man. Find out what sort of a minister is needed in your field, and be that minister. Trust God to make you the kind of minister you ought to be."

The closing chapter of "The Freedom of the Preacher" entitled "In Christ" is a revelation of the things which Dr. Merrill counts most precious. This is his conviction:

"The simplest, surest, straightest way,—I do not hesitate to call it the only way,—to that freedom from self which is the essence of all liberty, is 'in Christ.' He has found the way to freedom in preaching, who can say, 'To me to live, is Christ.' To lose oneself, and find oneself, in Christ, that is the simple but hard solution of the whole problem. It is at once simple, and hard, because it demands the whole of one; no part can suffice. The youth of sensitive soul, who sees visions and hears calls from the unseen, will find at once the fire of his imagination fanned and fed, and his sanity and balance held well poised, so that he may become neither an echo, nor a discord, but the true voice of the Living God, if he loses himself and finds himself 'in Christ'; keeping close to Him, catching His spirit, learning ever more of His wisdom, until he sees with the Master's eyes; feels with His heart; thinks with His mind."



Bull's-eyes for Bulletin Boards

Don't resolve to do it—do it. ↘

A new year begins every day you live.

Love has the kind of patience that is God's.

Don't wait to look at the future till it becomes the past.

The children of God are never lost from home.

How about going into business with God for a partner.

Remember, you must estimate the condition of your soul in taking an inventory.

The worst of all bad habits is the habit of thinking that bad habits are hard to break.

New Year's bells echo, happily or unhappily, whatever is in your heart.

God is good: many a fine New Year's dinner has been relished by some hungry sinner.

Years may come and years may go, but righteousness never grows old.

Fortunate is he who can meet his greatest responsibility on January first.

You can't go to heaven on gas. How about the state of your spiritual feet?

Those who develop postponement into an art will never cultivate any other.

Nineteen Hundred and Twenty-Five may be made different. It is only up to you.

Life is a cross-word puzzle to many folks. Others seem to have been born with the solution in their innermost beings.

A religion frost-bitten by selfishness will not amount to much thawed out.

How to enjoy a New Year's dinner most thoroughly; deserve it.

"Faith without works is dead," and there will be mighty few sincere mourners at the funeral.

"Wisdom is justified of her children;" but sometimes we think that she must have a very small family.

The Holidays are holy days. Let your joys and your pleasures remember this.

Holly and mistletoe are to the holiday decorations what kindness and helpfulness are to the daily life.

Practical Church Advertising

By Rev. Paul H. Yourd, D.D., Benton Harbor, Mich.

HE WAS a new minister in the community. For a number of years the church which he served had been running behind on its budget. The annual deficit of from \$100 to \$300 had been made up by borrowing from the bank. This practice had continued until the bank held the church's note for \$1,050. In addition to this indebtedness, the new pastor found that another \$1,000 was owing for repairs on the church, making a total indebtedness of \$2,050. As the end of the year approached, he saw no movement made on the part of the trustees to wipe out this debt, for it looked very much as though it would be increased by the usual annual deficit.

The new minister decided that the slate must be wiped clean, and kept clean; so he called together the trustees, after having talked with the president of the board, and told them that if they would give him and the president permission, they would raise the money. The plan was a secret one, known only to himself and the president of the trustees, but its success was guaranteed if the trustees would sincerely back up their efforts. The trustees were glad to be relieved of the burden of raising this \$2,050, and commissioned their president and their pastor to raise the money.

The new minister went to the printing office and ordered printed a number of placards for window display. These placards were about 9x18 inches in size and all that was printed on them were these words, in the largest type obtainable, **THE CHEST OF JOASH**.

These placards were placed in all of the store windows, and left there for one week. They created considerable comment. Not knowing the organization placing them there in the windows, the townspeople supposed that a show was coming. Before the end of the week, the frequent comment heard on the street was, "I wonder what this 'Chest of Joash' is, some new movie I suppose."

At the beginning of the second week the placards were taken down and new ones bearing the inscription: **THE CHEST OF JOASH IS COMING**. Curiosity was rampant. "When is it coming, where is it coming, who is back of this, what does it mean?" were the questions asked.

At the beginning of the third week,

the placards were removed, and a final series bearing the inscription: **The Chest of Joash Is Here. Further Information About This Chest May Be Obtained Sunday Morning at the Congregational Church.**

These placards remained on display one week. And so great was the curiosity of the townspeople, as well as the church members, that the church was packed on Sunday morning to discover what the Chest of Joash was.

Announcement had been made at the

From his wealth of practical experience, Dr. Yourd has selected and classified the various types of church advertising which are available to the minister. This paper was originally given at Pittsburgh Theological Seminary. In this installment—the second will appear in the February issue—he gives his reasons for believing in advertising, and fixes the place of the church and the minister in it. Next month's article will deal with specific forms of publicity; such as cards, direct mail, newspaper publicity, etc.

last moment that there would be no solicitation of funds that Sabbath, so people were safe in attending. The new minister had prepared a wooden chest, two feet long, one foot wide, and one foot high. This chest was beautifully painted, so that it was a work of art. At the proper time in the service two girls dressed in white carried the chest between them down the aisle. Before them marched half of the trustees; behind them the other half. The chest was placed upon the table in front of the pulpit.

The pastor then preached a sermon on the "Chest of Joash" using as his text the familiar story of King Joash placing the chest at the door of the temple for the offerings of the people to be used in the repair of the temple. The pastor explained the local situation. He urged that the month of November be set aside as "self denial month" and that people bring their offerings on the last Sabbath and place them in the chest. They were asked to give one-tenth of their incomes that month, if possible. Special envelopes had been prepared, ushers were at every exit; and all, young and old, received an envelope for this special offering as they were leaving the church.

The pastor kept the matter before the people by appropriate sermons, until the Sabbath came for making the offering, and again the church was packed. The ark was placed in front of the pulpit and the children marched up, the little children from the primary department heading the procession. The offering at this service amounted to over \$2,200. Before the day was over, it had reached \$2,420. The other \$80 was easily raised among interested friends and the goal that had been set by the pastor and president of the board of trustees of \$2,500 was achieved.

The success of the enterprise was due in no small measure to the unique advertising.

There are still some people who do not believe in church advertising. They think it is unethical and undignified. A Colorado lawyer once said, "I do not like it. We lawyers are of the opinion that it is beneath the dignity of the profession to advertise. All that we can honorably do is to hang out our shingle and wait for clients to come to us. It is the same with the church. People know where the church is, and if they want it, they can go to it."

The church advertiser is apt to run up against similar objection everywhere; and for all I know, some of you may be from Missouri. So at the outset let me bring to your attention some reasons why churches should advertise.

The publicity manual of the New Era Movement of the Presbyterian church gave three reasons, all to the point, why the church should advertise. First, because it has the greatest thing in the world to advertise. It has the Bible. It has the cross. It has the Gospel of Jesus Christ. It has the way of eternal life.

Second, because advertising is the best way to reach all people. There is no place in the world so remote but that it is reached by advertising today. Every mercantile establishment in the country recognizes the value of advertising in selling its wares, and does not hesitate to spend tremendous sums of money to tell the people what it has to sell.

Third, because the church has no right not to use this way. If the Protestant churches of the United States can seat 53,500,000 persons—and the latest available census returns say they

(Continued on Page 180)

Writing Church Letters That Pull

By Wm. L. Stidger, Author of "Standing Room Only", "That God's House May Be Filled", "Symphonic Sermons", Etc.

In arranging for this series of lessons on letter writing we were interested in but one thing: That was "Do they get results?" The articles have been written with the thought in mind that they must stand that test. They are the best answer to the query.

According to our arrangement with Dr. Stidger, any subscriber to Church Management may write Dr. Stidger, and receive from him specimens of the letters used, printed on the stationery of St. Mark's, just as they were sent out from the church office.

Dr. Stidger may be addressed care of Church Management, Prospect-Fourth building, Cleveland, Ohio.

UNCLE SAM'S Post Office has always been one of my assistant pastors. From the beginning of my ministry I have used the mails a great deal in keeping in touch with my folks and I have found it wonderfully effective.

True enough it is necessary to use a form-letter but, with skill, and friendliness, and a great genuine sincerity, even a form-letter can be made tremendously personal, when it goes from a pastor to his people.

The skillful preacher can talk so intimately, even in such a letter, that every person who receives it will feel as if he has gotten a personal word from his pastor.

The first thing I try to do is to make the letter, in its physical appearance as little like a letter as possible. To that end it will be noted in the illustrations that I include in this article, I generally always start off with a little verse, or exclamation in the very center of the page. I never, never, start that letter off in the formally accepted way of starting a letter. That is the first step in disguising the fact that the letter is a form-letter.

The second step is to sign the letters yourself, if there are only two or three hundred to go out. That is not a terrific task and the personal signature adds a fine touch to a letter, even if that letter does happen to be a form-letter. If there are two thousand letters to go out, as in our case in recent years, get a cut made of your exact signature and have the printer print that cut. That is the next best thing to a personal signature. It looks enough like a real signature to give the psychological effect of a signature.

The third step in taking away the stigma of a form-letter, is to talk in that letter just as if your folks were before you. Make it as direct as a personal conversation. As you write the letter imagine certain members of your church, whom you depend on, and love, to be right in the room where you are writing. Talk as directly in that letter as you would if you were talking to them.

The fourth step is to have your printer print your form-letter in type-writer type. People naturally get so used to receiving letters written on a type-writer that, if your printer will get a good typewriter type and then will print the letter in that type, clearly and with plenty of black ink, the letter, when it comes to the hands of your parishioner, will make a strong—reasonably strong—first impression. I much prefer this type of a letter to the Mimeograph letter, which, even at best is ragged.

Each year we have at St. Mark's several periods and several reasons and seasons when we send out these letters.

The first period is in the fall. At that time we have what we call "Loyalty Sunday." On that Sunday our people renew their pledges to the church, without an every-member-canvas, and without personal solicitation. They do it because, through a campaign of education we focus their attention on that Sunday for a month in advance. One of the ways in which we focus their minds on that particular Sunday is by sending out, each week preceding that Sunday a letter from the pastor, talking about the needs of the church, talking about the importance of that Sunday, talking about the future of the church year.

We usually send out for this "Loyalty Sunday" four letters; sometimes five letters. These letters go out in the middle of the week. That means that every member of the church has received these letters and when that "Loyalty Sunday" arrives it is a hardy soul who can resist this friendly bombardment of need, and appeal to the best that is in them.

I never did like the every-member-canvas. It is not efficient. You send out a dozen or fifty men and you cannot be assured that even two of them are natural-born salesmen. Nine out

of ten of them will spoil your sale and leave a bad impression.

Therefore we abandoned that system long ago. This "Loyalty Sunday" has taken its place and we get better results every year through it.

As will be noted in the reading of the letters themselves: we lay the stress on the responsibility of the members themselves. It is up to them to continue the pledge of the previous year unless they want to make it larger. The envelopes will be sent out to them the week preceding "Loyalty Sunday" and it is a challenge to their loyalty to make the first payment the first Sunday.

This year we have had a larger per cent of payments through the envelopes on "Loyalty Sunday"—a 90 per cent payment, than we have ever had and each year that percentage gets larger. I credit it generally to the influence of these letters which we send out for four weeks preceding our "Loyalty Sunday."

LETTER No. 1

I have selected these "Loyalty Sunday" letters from different years so that I could get the best of four or five years work for the readers of this journal for preachers. This first letter was written this past year and sent out on September 5. It has a story in it that focuses the idea of the kind of loyalty that any preacher wants from his people. It got immediate and remarkable results. This is an illustration of the psychological truth that you do not get folks through their minds but through their hearts. Every advertiser who knows anything knows that truth. Certainly, of all advertisers, this is the preacher's intimate field:

I think that most of us preachers fail in the matter of using the most simple medium of approach to our people when we want them to do something. We forget that the more simple a thing is the greater literature it is. We forget that Jesus preached and taught and expressed Himself almost entirely through the medium of parables and stories; so simple that a child, or a wayfaring man, though a fool need not err therein.

That simple story medium is the channel through which I make my appeal in this, first of four letters that always go out preceding the "Loyalty Sunday" in St. Mark's:

LETTER No. 2

The second letter that I introduce as an illustration of the type of letters that will make an appeal is the type that stirs the feelings of the persons who receive these letters. I try to gather together some great illustrations of Loyalty Songs or slogans, and group them in my letter. I doubt if there is a man, woman, or child, who has not been thrilled by that great old French hymn, "The Marsellaise." I want the spirit of that national anthem to get into the hearts of my folks. Therefore I refer to that hymn in one of my preliminary educational letters preceding Loyalty Sunday.

I also appeal to their personal and to their church pride and do that through a popular phrase which I incorporate in this letter, namely "LET'S

SHOW THE WORLD!" that we are proud of St. Mark's. Let them know that the world is looking on and that our loyalty to our church is really a matter of concern to people, even outside of our church; that people are looking even from the outside to see how we will act on Loyalty Sunday.

Coué was right. A phrase that has auto-suggestion in it is strong. If you tell yourself often enough—and mean it—that you are getting "Better and better every day in every way" that thing will come to pass. That is one of the eternal laws of psychology. Therefore I suggest the phrase "I'M LOYAL!" I want that phrase to sing its way into the souls of every last man and woman in my church. I am certain that if they will get that phrase stuck in their minds it will haunt them

like a hymn that one gets up singing in the morning; and it will remain all day with them. "I'm loyal!"

Then I am very careful to make the mechanics of the thing as simple and clear as it is possible to make them. I want my people to know just how to act on that great day. I explain it as simply as if I were explaining it to a child. I try to get the whole thing simplified. That is often a mistake that preachers make in letter writing. They keep their letters so up in the air; so abstract; that even though people want to do what is asked of them; they do not know just how to go about doing the thing that is required. One important rule of letter writing is to make the whole machinery as simple as possible. I try to do that in this second letter:

LETTER No. 1

SAINT MARK'S CHURCH
Methodist Episcopal
Detroit

Thursday, Sept. 25.

Some of you folks who receive this letter, will remember this story:

I told it in a sermon the first Sunday back from Europe.

A little fellow was told that he must give some of his blood in order to save his sister's life. The day came. He went about saying good-bye to everybody, kissing his father and mother with deep emotion. Then it was they discovered that—all along—he had thought that in giving his blood for his sister—it meant that he would have to give his life.

"Would you actually be willing to die for your sister?" his father asked—deeply moved.

"Of course. She's my sister ain't she?"

That is real loyalty!

That is the kind of sacrificial loyalty that Christ gave on Calvary for us.

That is the kind that makes any movement, institution, or ideal live. That is the spirit that we want in the hearts of St. Mark's folks for LOYALTY SUNDAY which is October fifth. Our motto and slogan is:

"LOVE AND LOYALTY WILL LIFT THE LOAD!"

Now to be practical: You will receive in the mail soon a bundle of envelopes. There will be an envelope for each Sunday of the next church year. Start your first payment SUNDAY, OCTOBER FIFTH. Don't fail in that.

If you will help by a prompt payment of that first Sunday's envelope it will save us the salary of a third man-member of the staff. We are trying to economize this year. Since Mr. Calkins has resigned, we are trying to get along without an extra man. Mr. Meredith and I are doubling up and dividing Mr. Calkins' work. But the financial end of his work we will have to ask you to help us on. If you will start those payments promptly on LOYALTY SUNDAY that will be the most practical help you can give us. That will save getting a man to call on you about your pledge for next year.

This coming Sunday is the last of the old church year and the next Sunday is LOYALTY SUNDAY. We will have a Sunday School Rally, Baptism of Babies, Reception of New Members, a Home-Coming Reunion—and a good flying start on the new year. Plan to be there. Plan to pay that first envelope.

Yours for our Fifth Year together
And yours for our best year together.

WM. L. STIDGER.

LETTER No. 2

SAINT MARK'S CHURCH
Methodist Episcopal
Detroit

September 20, 1922.

"We'll move at His command
We'll soon possess the land
Through Loyalty! Loyalty!
Loyalty to Him!"

Dear Folks of St. Mark's:

"Marsellaise"—the great French Hymn is the world's! It has thrilled us all. It has summoned our spirits to battle! It has lifted our souls to high heights.

The four lines above make up the "Marseillaise" of St. Mark's this "LOYALTY WEEK."

"I'm loyal!" is the St. Mark's motto this week and this year. So we have a "Loyalty Hymn" and a "Loyalty Motto." Let's use them. Let's feel the urge and lift of them in our souls! "I'M LOYAL!"

Vacations are over. We have been scattered. Let's get together in one big, everflowing, overwhelming, wall-bulging series of services this Sunday to "Show the world" that we are loyal to St. Mark's, to each other, to our preachers, to our great reputation, to our friends, and to our Christ.

Are you back of us this coming year? We are feeble dust, but we have great hopes for St. Mark's. We need the heartening sense of your "Loyalty." Do you want to give us "The Big Boost?"

Then be there Sunday, rain or shine. Start off by going to the Graded School at 9:45. Even if you were never there before. Look it over. Ushers will take you through. It's a thrilling sight to see the kiddies. Then go to the morning service. Then come back for the reception at 5:00 at the League Loyalty Service. Mr. Calkins speaks on "THE GREATEST FORCE IN SUCCESS." Then come to the evening service and hear the TRUMPETERS!

Read over the little RED card and do what it says in LOYALTY!

Then take the little WHITE card and make your LOYALTY PLEDGE. That will save us visiting you. Make your pledge at least fifty per cent larger than last year. That's LOYALTY such as we absolutely need to put over the St. Mark's program this year. Loyalty alone will do it. Without Loyalty we fail! Bring your pledge Sunday ready to hand in!

Fraternally and Faithfully,

WM. L. STIDGER.

LETTER No. 3

The day has at last come. On this last year our Loyalty Sunday was Sunday, October 5. Everything for a month had led up to that particular day. Our Weekly Bulletins, our Prayer Meetings, our Church Services, our Letters had all been written to focus on that Sunday. The week preceding that Sunday I sent out the next letter.

It will be noted that, in this letter, I suggest the idea of the "Tithe." I do not force it upon those who have not seen the vision, but I try, in this subtle manner, to intimate the idea of the "Tithe" into the souls of every one who receives these letters leading up to "Loyalty Sunday."

In this last letter I also try to focus the responsibility of the success of Loyalty Sunday on the very person

who receives the letter, which means on every person who receives the letter.

The introduction to this letter—like all of my letters—is written in a form different from the ordinary letter in order to make it attractive; and in order to get it read. That is the secret of good story writing

also. Start off with a jump; with something different in form or phraseology.

In the opening paragraph I try to make my reader feel that this whole thing is up to him or her; that the success of this day toward which we have all looked for so long depends upon "You who receive this letter." I also want them to know that "I, the preacher, am looking to them." Not "We the officers," or "We, the Official Board," or "The Office," or "The Finance Committee," but "I, the preacher." They don't give a hang for an Official Board, or the Finance Committee. That is not a person. That is just an indefinite group of men. In fact they rather enjoy disappointing a committee for, after all—a committee is a group of men, rather set aside from the rest of the church folks—not exactly Democratic—not exactly one of us. It is often fun to disappoint such a group—but the preacher—that is a different matter.

(Continued on Page 175)

LETTER No. 3

SAINT MARK'S CHURCH
Methodist Episcopal
Detroit

Thursday, October 2.

This is not "Der Tag";
It is not "Defense Day"
It is not "Armistice Day"

IT IS LOYALTY SUNDAY AT ST. MARK'S:

And you—who receive this letter—a member of St. Mark's, have everything to do with the success of what I, the preacher, feel is the one most vital day in the whole church year.

As you know our church year runs from October first, 1924, to October first, 1925. That means that our Church Year and our Financial Year begin this coming Sunday—OCTOBER FIFTH.

Because of that some time this week—you will receive a bundle of envelopes. There will be in that bundle an envelope for every Sunday this Church Year—dated. There will be two sides to the envelopes—one for the running expenses or current expenses of St. Mark's. That means light, heat, janitor hire, salaries and general necessary upkeep. The other side is for the charity work of the church, the missionary work and centenary. You ought to pay on each side of that envelope every week—SOMETHING!

The ideal set forth by the Bible is the "Tithe." That means that the Christian ideal is to take out a tenth of your income before anything else comes out—for the Lord, His church, and His work. Personally, I believe that that is the only systematic way—and I do it. I wish everybody in St. Mark's did it. Our financial problems would be solved if we all did that.

Nobody in the church ought to accept the services of the church without paying a little each week. Except in desperate cases, when it is absolutely impossible, and then St. Mark's welcomes—without money and without price—these folks with open arms.

We are a church of average, every-day folks. In order to carry our heavy burden we must all pay—to the limit of our ability. That means that we are a democratic church—that no one person pays it all and runs it all. The happiest churches on earth are churches where every-day folks—all loyally helping to the best of their ability—share the upkeep. We are that type.

This year we are on an economy regime. We are trying to do without a financial secretary. That will save us \$3,000. But, in order to be able to do this, everybody will have to help us. The practical way is for everybody to PAY PROMPTLY that first envelope—marked "SUNDAY, OCTOBER 5"—and pay it on the jump.

If you do not receive a bundle of envelopes this week something is wrong—either with YOU or with our office. Call the office if you have not received your envelopes. "LOVE AND LOYALTY WILL LIFT THE LOAD!"

Fraternally and Faithfully,

WM. L. STIDGER.

P. S.: Sunday is Reunion and Homecoming Day; Ingathering; Baptism; Rally Day in the Sunday School; Opening of Book Stands; "Loyalty Sunday!" Be there! Bring friends!

LETTER No. 4

SAINT MARK'S CHURCH
Methodist Episcopal
Detroit

Tuesday, October 30, 1923.

Thanks to YOU

St. Mark's Came Through!

You who receive this letter helped.

Sunday night I didn't sleep until two o'clock I was so happy. Your loyalty heartened me as nothing that has happened since I have been the pastor of St. Mark's.

That, and a score of things which have happened this year make me certain, that, this is to be the biggest, finest year we have had. We are just getting our real stride.

November is to be "MEMORY MONTH." Every Sunday will be the kind you will not want to miss either morning or evening.

Each evening I am going to give a Dramatic Book Sermon on: "Some Books of Yesterday as an Antidote for some Books of Today." I am going to use some of those, fine, old, spiritual books you have beautiful memories about:

"The Sky Pilot"—By Ralph Connor.

"The Choir Invisible"—By James Lane Allen.

"A Singular Life"—By Elizabeth Stuart Phelps.

"Ben Hur"—By General Lew Wallace.

Each evening the quartette, or Earl Dodds in one of his heart-reaching solos, will sing one of the beautiful old songs of yesterday, bringing back sweet memories:

"Sweet and Low."

"Love's Old Sweet Song."

"The Rosary."

"Sweet Alice Ben Bolt."

The month will have as outstanding mid-week features:

Frederick Lamond, famous pianist—Duo—Art—who packed Orchestra Hall at St. Mark's, Tuesday, November 13th.

"THE FOOD, FAITH, AND FUN NIGHTS"—Better than ever!

Armistice Sunday—and Thanksgiving time in this month's programme also—a full month of memory—a happy month. Tell your friends about our Sunday services and come yourself!

Fraternally and Faithfully,

WM. L. STIDGER.

The Fine Arts and the Church

By W. E. M. Hackleman, Indianapolis, Ind.

MAN is dependent, a creature of need. This need, which is co-extensive with his creation, finds expression in part, in his religion. Man's religion has always sought expression through beauty, and when that which is beautiful has arrived art is born.

It is apparent, therefore, that the relation between man's need and his religion is that of cause and effect, while the relation between his religion and the fine arts may be said to be that of mother and daughter.

The finest religion that the world has ever had, or ever will have, is the Christian religion; and we must look to that religion for the best art the world has ever known. The origin, historical and aesthetical development, and the use of the fine arts in the Christian religion, is a study that challenges the best minds of today. One cannot understand Christianity in its fullness without having made a study of preaching, hymnody, music, architecture, painting sculpture, drama, pageantry and kindred arts. Volumes have been written about the fine arts and their ministry to religion, and volumes more will be written. Many have come from the press in the last year. These clearly indicate that a new renaissance of the fine arts in the Church, especially in Protestantism, is at hand. Happy is the man whose vision reveals the return of the fine arts to the Church in the strength of their mature wisdom. Optimistic is he who, knowing the problems of the Church, is able to visualize its future as it goes forth to conquer, panoplied in the art of beauty.

We may say, then that the Church is the mother of the fine arts, as we know them today. She rejoiced at their birth, guided them in their first steps, and supported them while they grew into womanhood. It is true that some of the daughters strayed out into forbidden fields. Alas! the harvest of their sowing is a secularized, commercialized, sometimes paganized, art that finds its expression in the theater and the movie. Perhaps all of the blame does not rest with the daughters. The mother may have acted hastily, and, at times, unwisely. Be that as it may, the time has come and now is, when there must be a family reunion, and the vows of motherhood and daughterhood must be renewed never to be

broken again! The daughters are more mature, and can bring to the mother such a wealth of knowledge and influence that she will assume once more her place as the queen of the world of beauty. To this end let every lover of the Church and the fine arts give his best efforts; and to God, the Father, and to Christ, the Son, be all the glory!

PREACHING. Little need be said about the art of preaching. We have

Mr. Hackleman firmly believes that the divorce of the Church from art in the Reformation days was a calamity. One of his great life interests is to try and unite the two. In this article he discusses from this point of view, preaching, poetry, music, architecture, sculpture, drama and pageantry. The author is a publisher, lecturer, and also teacher in the Fine Arts department of Butler College.

experts in this field—real artists—a multitude of them. God ordained that it should be so. "By the foolishness of preaching"—not foolish preaching of which we have certainly had an abundance in these days of the "saw-dust" and other trails—some are to be saved. We have bombarded the ear-gate until the gate is all but demolished! We have apparently forgotten that we retain only one-fifth of what we hear! "In one ear, and out the other." Alas! is all too true!

We have overlooked the fact that there are other ways, other arts, that may be employed in presenting truth, goodness and beauty—the message of the Church. To these we must give attention. Some of them are far more potential in reaching both the mind and the heart, than is preaching.

POETRY. Poetry finds its expression in the hymnody of the Church. Here, again, little need be said; for this art, while entering every realm of thought, has never forsaken the Church. It should be said, however, that the appeal of the Church has been weakened by the use of many, so-called, "hymns" and "gospel songs," old and new, that were neither good poetry nor correct teaching.

Hymns that do not measure up to the standards of poetry and hymns that contain theological dogma should never be used. All such, sooner or later, pass peacefully to rest in the

hymnological necropolis! It is scarcely necessary to say that the Church must come back to the hymns that have stood the test of the centuries, and to such new ones as are in accord with the standards as revealed in the universal hymns, upon which the Church has placed the stamp of its approval. These great hymns must be taught to the people, especially the children and youth in the Church.

MUSIC. Here, again, we are in a familiar field. Music has never entirely forsaken the Church. Some churches have not made as great use of music as they should, and music has spent much of its energy in secular realms. Much that has been called music has found its way into the Church in recent years; but, in reality, it is not music. It is only an echo of the jazz used in the cheap play-houses. It appeals to the heel rather than the heart. It arouses evil, rather than good emotions.

The Church must make larger use of the majestic hymn-tunes written by the great church musicians of the past and such of those of the present as meet the needs of the soul in its expression of praise to the heavenly Father. These should be sung over and over, until they become familiar to everyone—old and young—and become a part of the religious experience, even as do the hymns, the meaning of which they seek to intensify and make real to the soul.

ARCHITECTURE. In recent years church architecture has, in many respects, given cause for great disappointment. Many a church is built to fit the plot of ground upon which it is to be built, rather than the lot being chosen to meet the needs of the building. They present, all too often, no religious symbolism, inside or out. One would never recognize them as churches as he passes by them. They are on a par with public school, library, government, club, picture show, and other public buildings, except that in many cases they are inferior in their expression of real art.

The greatest curse that ever befell our church architecture is the so-called "Akron Plan"—the "side-extension plan," and the "end-extension plan," that followed, is little better. Reasons must be apparent to all. No artist would ever think of focusing attention on the corner of a room; nor would such an one place an instrument

of ugliness in a church, as exemplified in folding doors! These are not only unsightly and distracting, but they seldom are capable of being opened or closed!

The architecture of the future will call for the rectangular building, with long aisles and straight pews. It will not be an auditorium—a place merely to hear in—it will be an optitorium—a place to look in! It will focus attention upon the teachings of Christianity by a properly arranged chancel. The pulpit will be at one side, and not in the center. The console of the organ, and choir, will be placed at one side. The Lord's table and the baptism, the two sacraments of the Church, will be placed in the center, with such other religious symbols as will express the teachings of Christianity.

There will be a church steeple; and there will be a bell in the steeple to call the people to prayer and worship. A church without a bell is like a bird without a song in its throat. Volumes could be written on the church bells of the world and their influence upon the minds and hearts of the people.

There will be an educational building at the rear for the church school, modern in every respect, and fitted to the needs of a real school rather than the so-called "Sunday school" of a former day.

There will be no cellar, unless there be one for the heating apparatus and the ventilating system. If there is a basement it will be used for the culinary department and social functions. If any church school classes must be held in the basement let it be the men's and women's Bible classes rather than the primary, junior, or young peoples' classes. If any group must meet in the cellar, let it be the official board. And I would say, put them in the boiler-room, with the janitor and fireman.

PAINTING. At last we come to one of the daughters that left the parental roof to indulge in questionable pursuits. The mother "turned her back upon her!" Both did wrong; both have repented. However, the daughter repented first! That is, if we designate that part of Christianity known as Protestantism, as the mother. Two things are apparent: Both the Church and art lost in the separation! Everything is to be gained by their reunion in the bonds of mother-daughter love.

The great master-paintings, the greatest the world possesses, because produced in the day when the Church dominated art and molded the very thought of the people through art, should be re-studied by the Church. Every great religious picture is like

a verse of Scripture—every time one studies it new truth breaks forth. These pictures should adorn the walls of the Church, and the church school, even as they do the walls of the home, the library, government, and other public buildings. Great pictures teach their lessons silently; and silent forces are the potential forces in the spiritual as well as in the physical realm. The picture-painting of the painter is more potent than the tone-painting of the musician or the word-painting of the orator.

SCULPTURE. The church of the past always used sculpture, as well as painting, to portray its teachings, both moral and spiritual. It is only in recent years that the Church has neglected this form of expressing truth, goodness and beauty. The day was when many of the great painters were also sculptors, and some went even further, and were preachers, musicians and poets! Such cases only call attention to what we already know, viz., that all art is one! In this day, however, as in medicine and other branches of human endeavor, we have specialists—each in his own field.

We wish to make a plea for the sculptor. His every effort to set forth beauty is his attempt to express his thoughts about God, the Father. We should hail the results of his labor with loud acclaim! The Church should make room for his masterpieces. We know of no art more effective than sculpture in creating a religious atmosphere. Great pictures come next in producing that environment in which one may worship. True, these are what we call the external aids to worship; but we cannot have the internal elements of true worship without the external. Why is it that when one enters a great cathedral he immediately thinks of his God, and kneels instinctively, in the attitude of prayer and worship? The answer is readily apparent. It is because beauty is there symbolizing truth and goodness. God is there in the beautiful, and the heart quickly turns to worship Him in the "beauty of holiness."

DRAMA AND PAGEANTRY. These are so closely related that for present purposes we consider them together. Drama is another of the wayward daughters. Long since she turned her eyes homeward, however, and today she stands at the mother's door. What will the mother do? If she listens to some raucous voices that, like the poor, are always with us, she will refuse to open the door! There are those who, born in the objective case, are opposing the return of the daughter to the mother's household, even though she be given only the place of a servant! They remind one of the prodigal son's

elder brother, who was not a brother at all at heart.

These same objectors criticise the people, especially the young people, for engaging in what to them are questionable pleasures and pursuits. They never seem to realize that it is one thing to criticise the follies and sins of the people, and quite another thing to substitute that which is better, and thus draw the people back to the altars of the Church!

The mother should open the door; yea, pull it off of its hinges and throw it upon the discard! When she does this, and permits drama and pageantry, pantomime, Tableaux, and other forms of art, that express truth, goodness and beauty, to come into her household on an equality with all the other daughters, she will find that drama is the most beautiful, the most proficient of them all.

We have said we remember one-fifth of what we hear. It is equally true that we remember three-fifths of what we see! We never say, "In one eye and out the other." Every public school teacher knows this; and acts accordingly. Is it not time for the Church to pay more attention to the eye-gate? We do not suggest that we abandon the ear-gate, but we should, in accord with good psychology, seek to impart knowledge of truth, goodness and beauty, through the eye-gate.

Of course, drama and pageantry, unlike architecture, painting, and sculpture, must be properly guided. The same can be said of hymnody and music. Even preaching might be improved by wise counsel! We maintain that the Church can worship through drama and pageantry, and all other forms of art, when properly supervised by efficient leadership.

The church should adopt a program that will include the portrayal of some of the great Bible stories. She should present missions, home and foreign, and other forms of service, as well as her historical past. Such a program will enlist and use every member of the church, young and old. It will be a program of activity rather than one of passivity. Too many churches are cursed by the latter kind of a program. "Let George do it" is the motto of many church members! "Let the preacher do the praying, the visiting, the converting of the sinners, the speaking of testimonies of God's grace; and let the choir do the singing; and the few do the paying; and when we come to church, if we ever do come, we will throw a nickel into the collection basket; sit and take it all in; or rather, instead of a rake, we will carry a pitchfork, and toss it all over to the fellow behind us; and we will look pious; and at the close we will compli-

(Continued on Page 180)

What of Watch Night?

By Rev. L. C. Elver, Methodist Episcopal Church, Roscoe, Cal.

IT is doubtful if the ministry fully realizes the value of Watch Night.

In nearly all instances it is largely a night of meaningless discussions planned to kill the hours of the dying year just as quickly as possible and keep people awake to hear the stroke of midnight, the blare of the whistles, and dingling of bells.

In this day, when "Short services" are all the demand (and it takes a prodigy of resourcefulness to keep a congregation from going to sleep in an ordinary service of one hour's length) a Watch Night service becomes a veritable bug-a-boo. Yet a carefully planned service, well advertised, well balanced, and all driving toward a goal, will fill the house, keep the people awake, and spell revolution in church work.

The following is the program used last year in a strictly rural community, five miles square, and within half an hour's drive from many larger churches with tremendous drawing cards on the program. It is also within an hour's ride of one of the world's largest pleasure resorts, where nothing is spared on this particular night; and yet this program "went over" big. Note the way.

Program

- 5:30- 7:30—Supper 35c.
- 7:30- 8:00—Recess.
- 8:00- 8:30—Song service, snappy old-time gospel hymns.
- 8:30- 9:00—Literary half hour; Reading—
Talk, "Yesterday."
Talk, "Tomorrow."
(each limited to 10 min.)
- 9:00- 9:30—Get acquainted.
- 9:30-10:00—Presenting budget for year.
- 10:00-11:00—Missionary stereopticon lecture.
- 11:00-11:10—Recess.
- 11:10-11:25—Singing.
- 11:25-11:45—Sermon.
- 11:45-12:00—Communion service.

At four in the afternoon it began to rain very hard. All our spirits were "dampened." But a surprise came to us. Crowds came for supper. At 7:30 every chair in the auditorium was filled. Many children were in the house. The addresses were given by local people, but chosen for dependability to keep within allotted time. Then, during the get-acquainted half hour, no person was permitted to sit down until he had shaken hands with every other person in the house, and called them by name.

To make this easier a small card was given each, with string attached, on which was printed:

My name is
I
wish you
A Happy New Year

This was in the form of a diamond, so as to hang straight. A great deal of levity developed, and every bit of sleepiness was wafted through the open windows. A few went home at this time; but not more than half a dozen. The financial program was presented briefly, but fully. No pledges were asked or taken; but the church had a debt which had hung over it for a long time. By pre-arrangement the pastor had secured the promise of one-third of the amount, provided all the rest was raised before midnight of the year. Every dollar was raised in ten minutes. The sermon was brief, and on re-consecration. At the final part of the service everyone was asked to come to the altar at the same time. Of course all could not get around it; but the front seats were used also. And every person desiring to partake of the Lord's Supper was asked not to do so until the stroke of six, and to take the wine at the final stroke of the hour. Every person in the church, more than half of the number we commenced the evening with, knelt and partook of the elements. Not an eye was dry, and yet not a word was spoken during the service, which closed the evening. The crowd dispersed in hushed awe and reverence.

It had been repeatedly advertised that any could come or go as it pleased them; and the same invitation was given after each division of the program. A few took the children home, and then came back, although this meant a drive in the rain of several miles.

The result:

Scarcely a service for weeks without converts at the altar. Not a single canvasser of the community for funds, yet every bill paid twice each month. Sunday school growing weekly, until we had to buy a bus to transport those who could not come. Thirty per cent more in attendance than seating capacity, and people turned away from the services repeatedly.

Incidentally the people presented the pastor with a beautiful gold watch at the close of the year, and invited his return for another year at a salary increase of \$600.

This year the sermon subject will be, "Ye must be born again."

It might be interesting to note that every neighboring church, in towns of several thousand, failed to even attempt a service because of the greater attractions in the places named in the early part of this article. Needless to say, they marvelled at our success, and have never ceased to marvel at the continued prosperity of the work throughout the year.

The Minister's Intellectual Discipline

(Continued from Page 164)

on any topic. His lack is not his time but his purpose. If a minister has intellectual longings he has more chance to express them than most men.

A generation ago Robert W. Dale, of Birmingham, speaking of the intellectual life in relation to preaching, said this to the theological students of Yale University: "Every sermon that we preach should have a relation more or less direct to the rescue of the world from sin and its restoration to God. To accomplish this end we ought to use in the work of the ministry all the resources that God has given us—our keenest and most vigorous intellectual powers, and whatever we have learnt from the speculations of philosophers and theologians, from the songs of poets, from the adventures of travelers, from the history of nations, from the discoveries of science, from grand and beautiful scenery, from great pictures, from glorious music, from the ruined monuments of ancient empires, from the triumphs of modern civilization, from the achievements and sufferings of heroes and saints, and from the common lives of common men. We should spend time and strength in the endeavor to make all that we have to say as clear, as strong, as effective as we can make it; but if we have any sense of the tremendous issues of the conflict in which we are engaged between righteousness and sin, the love of God and the miseries of the human race, it will seem to us the greatest impiety to yield to the impulses of personal ambition, and we shall care for nothing except the glory of Christ and the salvation of mankind."

Letters of an Embryo Preacher

(Continued from Page 164)

denly a new ideal was introduced. It was the passion to help these boys to come to themselves.

I didn't tell the homes of the plan for the tennis court. That probably was my mistake. But the next day true to their word the four boys showed up with picks and shovels. I measured out the proper dimensions, and set two of them peeling turf while the other two were resetting the posts to the old fence.

News travels fast in the village; and when the children learned of the new activities, most of the school was soon on the side lines watching the game. I was elated. In vision I began to see the church lawn of Greensboro filled with playing children, like the prophesied streets of the new Jerusalem. I knew that the church would appeal to healthy boys and girls if it had the chance. But like other dreamers, I found the earth again.

Several of the good ladies of the church were on their way home from a laborious committee meeting. Before the church they stopped, puzzled and shocked. One of the spectators, a little girl, gave the information to the world.

"Oh, Mrs. Morrison. They are going to make us a playground here."

"A play ground by our church," sniffed that lady. "I guess not. Maybe we haven't very much religion here, but we have altogether too much to do that."

So away they went; and I knew that I was in for trouble right away.

It came that night in the form of Mr. Shaver, Mr. Robinson, Henry's father, and two other officers of the church.

"It has been reported to us that you are turning the church lawn into a play ground," said Mr. Shaver. "Of course we do not want that; and if the report is true you must stop at once."

"But you gave me permission to use the lawn as I saw fit," I replied.

"Anything in reason," that meant. "This, of course, is preposterous."

"I thought that you were a friend of the boy's," put in Henry's father, "but I see now that you are his worst enemy. I would a great deal rather he would be in the reformatory this minute than that he should be desecrating the house of God in this way. What can the world be coming to?"

"I have mentioned this plan to a number of our people, and they seemed quite in favor of the idea," I replied.

"Some are sure to think so," he went on; "but I don't believe that any of the spiritually-minded will think so."

"Well, anyway, it is a matter of record with the official board of the church that I should have complete charge of the church grounds. The act

gives me authority to do as I want to, with the condition that the fence is left intact. And until the official board sees fit to rescind that action I will assume that I have that authority. It isn't the game I care about as much as it is the approach it gives me, as pastor, to the heart of the boy and girl."

"You won't lead my boy astray any further," said Mr. Robinson. "I will put that up pretty plain to him tonight. It is dangerous to defile the house of God in this way."

"And we will take care of that action right away, son," said the president of the board of trustees.

And away they went.

This happened last night, and this morning they tell me that Henry Robinson has again disappeared. Only this time he went alone, and one of the boys insisted that he waved to him from a passing freight train.

I know that I shall have to face an official board meeting on this matter; and maybe I shall soon be home, as I am hunting for another job. But something in my heart tells me that there will be enough common sense in a parish such as this to stand by a minister who is making a fight for a human contact for his church. The sad thing is, that all opposition will come from the "spiritually-minded" folk, or those whom everybody concedes to be so minded.

I can't help but feel that we need a new definition of what it means to be spiritually-minded. Here, it is the way the people are designated who make long prayers and are strong in their testimonies. But almost always they are the most intolerant in attitude toward their fellows.

Was Jesus less spiritual than John the Baptist, because he was the less austere. The self-called spiritual minds of Jesus' time were not satisfied with him, and considered him blasphemous. I doubt if Henry's father would consider him as one of the spiritual if he were a member of this congregation.

The apostle Paul tells us what the fruits of the spirit are. They are love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control. God pity the churches of today, assumed repositories of the spirit of Christ, if they are to be judged strictly on such spiritual bases. Spirituality is a quality which infuses the whole life, and is neither a garment nor an art. Our churchmen of today have much to learn in this respect.

Maybe my pastorate here will be of short duration, rather than of years, as I had hoped; but I still trust that before I leave I may be able to give a new interpretation to some of the people of the attitude of Christ toward life.

(Continued on Next Page)

What To Do In January

A Department of Reminders

Churches planning revival meetings should now have their plans consummated.

The Lenten season will soon be upon us. Make your plans for Lenten services.

Special days include New Year's Day (observe the Sunday before), Child Labor Sunday, the last Sunday of the month, and Christian Literature Sunday, also the last Sunday of the month.

We are giving the balance of this department to the announcement of the Week of Prayer, with topics suggested by the Federal Council of the Churches of Christ in America.

Universal Week of Prayer

Sunday, January 4th to Saturday, January 10th, 1925.

Sunday, January 4, 1925

Texts for sermons and addresses.

"This is the name whereby He shall be called, the Lord our Righteousness."—Jeremiah XXIII 6-8.

"New heavens and a new earth wherein dwelleth Righteousness."—2 Peter III.13.

"Neither shall they learn war any more."—Micah IV.3.

"If."—John VIII.31, 32; 1 John 1.7.

"Till we all come into the unity of the faith."—Ephesians IV.13.

Monday, January 5, 1925

Thanksgiving and Repentance.

Scripture readings: Psalm XXIV; Eph. IV.20-32; Col. I.18-29; 1 John IV.

Tuesday, January 6, 1925

The Church Universal. The "one body" of which Christ is head.

Scripture readings: Eph. III; 1 Tim. III; 14-16; Rev. III. 7-22.

Wednesday, January 7, 1925

Nations and Their Leaders.

Scripture readings: Psalm II; Romans XIII 1-10; 1 Tim. II.1-7; VI.11-19.

Thursday, January 8, 1925

Missions.

Scripture readings: Acts I.1-11; Romans X; Ezek. XXXIII.1-20; Isaiah XXXV.

Friday, January 9, 1925

Families, Schools, Colleges, and the Young.

Scripture readings: Matt. V. 1-15; Acts II.14-18; Mark X. 17-31; Psalm CXIX. 1-16.

Saturday, January 10, 1925

The Home Base.

Scripture readings: Rom. X; Psalm XCIV; 1 Cor. XVI.1-9; 2 Cor. IX.

Writing Church Letters

(Continued from Page 170)

I try once again in this last letter to make the mechanics of the system and the method of celebrating Loyalty Sunday as simple as possible as will be noted in the last paragraphs of this letter:

LETTER 4

The day is over.

"Loyalty Sunday" has come and gone. The folks have responded, as your educational plan made you feel certain that they would.

Never forget that letter of thanks. That is as grievous a blunder as forgetting to thank friends for a Christmas present, or for some kindly act done.

The preacher who forgets to thank people for something fine that they have done loses just that much power over them. But a letter that goes out after they have done well, a letter which breathes with the spirit of sincere gratitude will not be forgotten; and it will pave the way for the kindly reception of future letters from that same source.

Use this "Thank You Letter" to forecast the future programme of the church and tell the people—now, that they have helped, and made possible the future programme; you are going to see to it that that programme is worth their support forever and a day.

The last letter of this series will illustrate what I mean by a "Thank You Letter" that also breathes of things to come, and keeps up the spirit that was generated by the dynamo of that "Loyalty Sunday" campaign of education:

Letters of an Embryo Preacher

(Continued from Page 174)

Maybe because it is that my Christian life has been such a joyous one, I have this vision. For that I have you to thank. You taught me that the best Christian was the one who in happiness and wholesomeness built for the Kingdom of God and his fellow men.

On the whole I am pretty well satisfied with the definition of Micah.

"He hath showed thee, O man, what is good; and what doth God require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

I have just examined the October and November issues of "Church Management" and wish to say that if you continue to produce in the same vein that the magazine has a field all its own in the church life of our day. I shall recommend it to my friends.

HERRICK L. TODD,
First Presbyterian Church, Chester, Ill.

A Church Printing Plant

THE average church is spending much more money today than ever before on printer's ink. Printed matter has become practically indispensable in our work. Budget allowances for this run from a few dollars for stationery to thousands spent in publicity of one kind or another. Here and there, we hear of churches owning and operating their own presses. A few years ago we found such a plant in Bethlehem Presbyterian church, Buffalo. Last month's Church Management contained an announcement of such a plant in connection with the Methodist Episcopal church at Randolph, Vt. We have been informed that Dr. Reisner is contemplating a printing plant in the new Chelsea Methodist church in New York. And the church which is the subject of this article has quite a complete small printing plant with equipment estimated at \$500.00.

Our attention was called to the Canton, (Pa.) Church of Christ by the actual quality of the printed matter which it distributed. When we found that it was all done on the church press, it looked doubly interesting as a story for our readers. The printing included small cards, the church bulletin, The Canton Christian, a four-page church weekly, and a convention program. This gives an idea of the possibilities of a church press.

Before the press was installed The Canton Christian was printed in Williamsport, forty miles away, and sometimes was not delivered in time for Saturday distribution. The present pastor, Edwin Wyle, has a blue ribbon granted by a technical school for typography. He knew good printing and he believed that a small press would be a good investment for the church.

So on his recommendation the church invested \$100 in a second hand Gordon

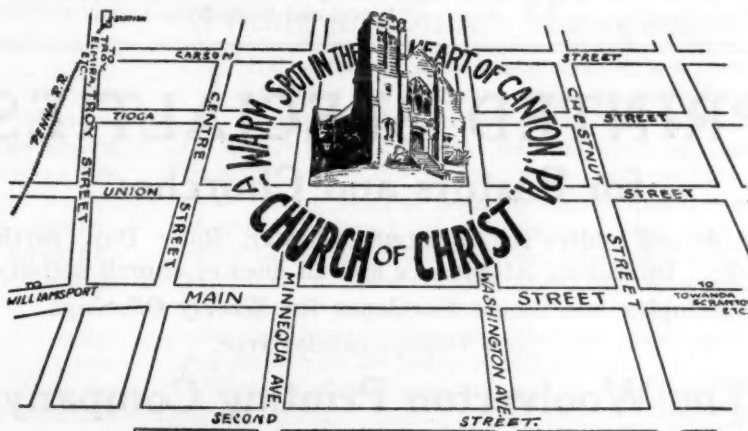
press 11 inches by 18 inches. Several good sets of type were purchased from the American Type Founders. Other equipment was added and a stock of paper laid in. The Canton Christian was better than self-supporting because of the one page of ads which it carried. Money on hand from this source largely financed the plant.

After a plant is supplied, the next thing required is man power. Who will do the work? Mr. Wyle answered this by enlisting several boys who seemed desirous of learning the trade. We remember that Bethlehem Church, Buffalo, permitted the boys who ran the plant to earn what they could by doing commercial work for some outside of the church. Canton Church of Christ gives the boys who work at the presses some compensation. In addition they are encouraged by the argument that the knowledge of the trade will help them secure work and enable them to go through college.

The minister, himself, in this church is the head of the printing department. Work is allowed to go out of the plant only after it has passed his inspection. He has had also, the help of a practical printer of the city who is interested in the church and has given several Saturday afternoons to the work.

Of course this takes time. But Mr. Wyle says, "I have so arranged it that it fits in with my other duties, and so far as I can tell, my regular work has not been allowed to suffer. I probably spend eight hours a week, some of which I regard as leisure, for the work has a fascination which is recreative, and I like to go down from my study, and start on the type or press, or come in from calling and turn to the mechanical end of the work."

If a church has its own printing plant it will make possible much printed publicity which otherwise would ap-



Publicity of Canton, Pa., Church of Christ

pear to cost too much. The writer is inclined to believe that it might be a project work for older boys with a decided moral significance. The cut used on page 175 is taken from the many interesting things in the little plant of the Canton Church of Christ.

To Arouse Interest in the World Service Book

In order to create interest in the World Service Volume of the Methodist Episcopal Church, and to stimulate its sale in the congregation, Rev. Ralph Stoddy of the Grace Methodist Episcopal Church of St. Johnsbury, Vt. published in his church bulletin the following questions with the key to the answers.

BIG BLUE BOOK SUGGESTS TEASING QUESTIONS

Find the Answers to These Queries in Your World Service Volume

Multitudes of interesting facts are given in the World Service Volume. Here are just a few that may interest you. If you are curious about the answers, turn to the book on the pages referred to:

Are there more crimes or more conversions between the ages of 2-20? (page 537)

What city of the world has the most shifting population? (page 66)

This beautiful building is called a "hut" in a recent Roman Catholic publication which is in the pastor's possession. (page 177)

Guess how much Swiss Methodists give per year. (see page 212)

Does the W. F. M. S. or W. H. M. S. lead in total receipts? (see pages 676 and 674)

What would Abraham Lincoln say to the pictures between pages 487 and 498?

You will find a picture of Grace Church on page 234. A rather rough one, to be sure, but it is unmistakable. Can you find it?

Prints Sermon on Church Bulletin

Dr. Paul H. Yourd of the First Congregational Church, Benton Harbor, Mich., has been using the last page of his four-page calendar to print the synopsis of the sermon of the Sunday before. This adds to the impression of the sermon for those who heard it, and informs those who might have been absent.

Coming Up for Air

A very attractive advertising blotter comes to us from W. T. Perrin of the Westminster Presbyterian church, Dallas, Texas. It is of a size which fits into the average envelope. It is printed in two colors and is attractive both in make up and in sentiment. We congratulate the author.

Coming Up For Air

A man who is immersed in business all the week would better come up for air on Sunday.

For your own good, now and hereafter, in this life and in the life which is to follow—you are cordially urged to live a Christian life and unite with this Church as a means to that end.

Westminster Presbyterian Church
T. O. Perrin, D. D., Pastor
Dallas, Texas

He Uses the Local Papers

Rev. E. C. Ford of the Pilgrim Congregational Church, Benson, Minn., has found out that the local papers will give the minister a chance to preach his sermons to a much wider congregation than that which attends the services. He has sent us a series of short articles which have appeared in the local papers. The titles include, "What About God?" "I Believe in Jesus Christ," "What About the Kingdom of God?" "What About the Holy Spirit?"

We believe that many ministers might find a field here if they would consult with the local editors. Perhaps the best way would be to prepare an outline of the matters you thought you might cover, writing one out in full. Let the editor look over the material. It would be well to study the style of the popular newspaper syndicate writers, and learn from them.

That Ye May Believe

The following analysis of the Book of John is being used by Rev. William Horatio Phelps in his midweek service addresses, in the Second Presbyterian Church, Portsmouth, Ohio.

"The Word of the Father's Wisdom," John 1:14.

"The Custodian of the Father's Temple," John 2:16.

"The Gift of the Father's Love," John 3:16.

"The Messiah of the Father's Spirit," John 4:25, 26.

"The Key to the Father's Scriptures," John 5:39.

"The Bread of the Father's Providence," John 6:35. (Preparatory Service.)

"The Water of the Father's Refreshment," John 7:37.

"The Light of the Father's Truth," John 8:12, 32.

"The Cure of the Father's Blind," John 9:39.

"The Shepherd of the Father's Flock," John 10:14, 15.

"The Resurrection of the Father's Immortals," John 11:25.

"The Magnet of the Father's Power," John 12:32.

"The Servant in the Father's House," John 13:14.

"The Way to the Father's Mansions," John 14:6.

"The Vine in the Father's Vineyard," John 15:1. (Preparatory Service.)

"The Expedient of the Father's Comfort," John 16:7.

"The Son of the Father's Glory," John 17:1.

"The King in the Father's Kingdom," John 18:37.

"The Lamb of the Father's Sacrifice," John 19:41.

"The Teacher of the Father's Children," John 20:16.

"The Guide of the Father's Travelers," John 21:22.

To Give Church Visitors Authority

Here is a card used by the First Presbyterian church, of Independence, Iowa, to show the authority of the visitor going out in the name of the church. Such a card would be very useful in helping those who might be engaged in community surveys seeking information from individuals and families.

Introducing

Who has been duly appointed as a Visitor to represent the
FIRST PRESBYTERIAN CHURCH
Independence, Iowa
R. V. Gilbert, Pastor.

Church Keeps a Student Register

Park Presbyterian Church, Erie, Pa. has a delightful custom of preparing and publishing each year a Student Register. The register contains the names of students studying in out of town institutions and the names of the schools they are attending. Dr. Harry Burton Boyd, the minister, tells us that he writes to each student member at least twice each year. The register is mailed to each one and also distributed to members of the congregation. The 1924-25 list contains seventy-five names.

PRINTED SPECIALTIES for Pastors and Churches

Cards and folders for Christmas, Easter, Rally Day, Birthdays. Increasing Attendance and all lines of church activity.

Duplex and Single Envelopes for Weekly Offerings.

New 76-page catalog free.

The Woolverton Printing Company
CEDAR FALLS, IOWA

The Editorial Page

Train Up a Church in the Way She Should Go

TRAIN up a church in the way she should go, and both the church and thy successor will thank thee for it.

Of course you are not ministering to the church for the sake of your successor. You are seeking to build the spirit of Jesus Christ in the hearts of men. And the way which you have chosen to do that is through an ecclesiastical organization. You are the minister and the teacher of the local organization. The proper training of your parish depends a great deal on you.

You may think that Bible expositions are all that are necessary, and that organization will take care of itself. We knew a girl once who married without knowing the rudiments of cooking. She insisted that love was so great between her and her husband that the meals were a mere incidental. In a few years they bore him away to a martyr's grave. He laid down his life for his love. Things might have ended more happily if he had sent her to a school of cooking for a few months. Let ministers learn from this parable. Train up the church in the way she should go.

Train up your church to a knowledge of the history and organization of your particular denomination. You may be looking for the unity of the various branches of the faith. While you are waiting, your parish must continue to transact its business according to the procedure of the denomination to which it belongs. We heard a minister complain some time ago of the illegal method by which the church relieved itself of his services. He was right, in a way. But in another way he was wrong—dead wrong. He had pastored that church for seven years. In that length of time he should have trained the church to its corporate responsibility. Before his successor was installed, it had been revealed that there was an amazing amount of ignorance of the proper procedure in any business meeting.

Let this never be said of your church. See that it learns how to properly function in case you should be suddenly stricken down, or called to another parish. One of the best ways to test the success of any minister is to watch the church in the pastorless months after he leaves. See if it still functions as a church. Or does it show signs of being merely a congregation waiting for a new prophet to call the people to worship, and disintegrating as it waits!

Again the minister owes it to the church to train her up in the knowledge of her obligations toward the minister. Has there ever been a time when the same amount of pressure was put on the minister as is placed on him today? Only the strongest can stand up under it; and the weak are falling by the wayside every day. Yet how little the average layman knows of the tasks which consume the working hours of the minister's day. He sadly needs education in this respect.

It has been altogether too common in our Protestant churches for everyone to feel free to tell how the minister should do his work. His sermons, the class, his clothes, his wife, his children, his habits, have been free for comment for any loose-tongued individual who has felt like talking. It is to the shame of the church. It has weakened the church. We are of the opinion that the

average church gets a great deal better ministry than it is entitled to on account of its own virtues. And in saying that, we are aware that much of the present-day ministry is of a mighty inferior sort. We are also aware that parishes differ in this respect. Some have every virtue of respect and understanding. It is because of their training. See that yours is trained to follow in their footsteps. Make it easier for your successor than it has been for you.

And then I think that every minister owes it to his church to train her into the knowledge of the world-wide activities of the catholic church of Jesus Christ. We are still too parochial in our attitude. The best approach to this broader view is probably an intimate contact with the world-wide work of your own denomination. Your people may not like "missionary sermons." Give them missionary sermons, just the same. Call some by other names. Use illustrations, in your regular sermons, which show the point of view desired. See that reading matter is placed in their homes. Make sure that missionary education is included in the curriculum of your church school.

Has the time come when a few indolent souls shall dictate the preaching policy of the church? Don't try to learn what the people want, and then preach to please them. Find out what they need; and give them that. Many congregations need preaching which will give them the headache as it sinks in. Make the medicine easy to take, if that is desirable, but be sure that they get what is needed.

Dr. William P. Merrill tells of an incident in the preaching of his predecessor in Brick Church, New York, Dr. Maltbie Babcock. A man came out from one of the services very much distressed. Said he, "I don't like to hear that man preach. He makes me feel that I am a sinner."

Dr. Merrill's comment on the story was: "I tell you that is great preaching; and it explains the power of that wonderful man over the lives of so many prominent men in New York."

Dr. Merrill was right. Great preaching is not the kind that makes people feel good, but the kind that convicts them of sin.

Train up the church in the way she should go.

Writing for Church Management

THE editors of Church Management are constantly watching for new and fresh material for their magazine. And we are not so much interested in the author as we are in the material which is submitted. Of course, there are common-sense limits to this statement. There are few fields in which experience can be so quickly detected as in writing. The experienced writer has a way of telling things quickly and accurately. And of course there are men, widely known, whose opinions would be valuable in these columns. We doubly welcome their contributions, when they are timely, and when they fit in with the policy of this journal.

Would-be writers would do well to keep some facts in mind:

1. Church Management is majoring in the field of parish administration. Material which might go very nicely in a denominational weekly, or a conventional

preachers' magazine, may not fit this policy at all. There is a field here for sermons, but it is very, very small. We like to publish one children's sermon each month. We have had to return some excellent articles on ministers' wives, simply because we have no space for articles which now seem to lie outside of our field.

2. In articles dealing with methods we are as much concerned about how you did it as about the fact that you did it. Perhaps you have increased the evening attendance fifty per cent. The fact that you did so is news. But the method which you used in doing it is fodder for Church Management.

3. Study directness in composition. Verbosity may be splendid in the pulpit, but it takes up too much room in the printed page. Besides your readers are also masters of the art of loquacity, and do not respect it very much.

4. If possible typewrite your articles. This rule is not absolute. We will still read them, if able to decipher your penmanship; but we have to have them typed before they go to the printer. Naturally an article has to be pretty good before we go to that expense. We are always pleased with wide margins and spacings.

5. Remember that a rejection slip does not mean that your work is valueless, but only that it does not fit in with our editorial policy. The editorial judgment may be faulty, but it is the best we have.

6. If you think you have something worth while, send along a brief letter describing the article which you have in mind. Usually we can tell in advance whether we will want to use it or not. Perhaps we already have a similar article on file.

We are glad that so many churches are putting us on their mailing lists. We want news of the latest methods

in the church work; and will be glad to note your accomplishments and achievements. If you do not see it the first month, do not grow discouraged. We always have material for several months ahead.

Address articles and small matter to Editorial Department, Church Management, Prospect-Fourth Bldg., Cleveland, Ohio.

Suggestive New Year's Texts

Straight Paths for the New Year. "Make straight paths for your feet." Heb. 12:13.

The Crown Which Lies Ahead. "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Ph. 3:14.

An Adventure of Faith. "And Jehovah said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto the land which I will show thee."

The Road Which Leads to Tomorrow. "For ye have not passed this way, heretofore."

New Year Watchwords. "Thy shoes shall be iron and brass; and as thy days so shall thy strength be." Deut. 33:25.

A Task for New Year's Day. "Set up the tabernacle." Exodus 40:2.

Tomorrow in God's Keeping. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Proverbs 27:1.

One Step Enough for Me. "Be not anxious for the morrow." Matt. 6:34.

Foolish Resolutions. "And he said, this will I do." Luke 12:18.

Old and New

THE Old Year had prepared to go:
His way lay cold amidst the snow;
He knew not whence the path might lead;
But still he gave it little heed.
Warm was his look; his smile was kind;
Something was lying in his mind
That brightened it, and filled his face
With generous and homely grace.
"You and I," he said to me,
"Have learned a lot, in company;
We've made mistakes; we've won our ends;
We've sinned our sins, and made amends.
Good-by." He gave his hand to me.
"I've liked you very well," said He.

Just as He went, the New Year came;
Like the Old, but not the same:
There was bright youth in him; the blood
Flowed in his cheek like any flood.
Faith and hope were in his eyes;
Impatience, joy, and fine surmise
Radiated from him where he stood:
'Twas plain he thought his coming good.
"You knew the Old Fellow well? That's fine:
I need a well-tried friend for mine.
If you were his friend and he was yours,
That our friendship, too, insures.
We'll have some good times, and some bad;
But that's the way we'll learn." The lad
Stretched forth his hand. "Here, shake!" We shook.
He gave to me one more keen look.
"However strange our way may be,
I know I'll like you well," said He.

James Benson.

Painless Visiting

By Rev. William Osgood Rogers, Julesburg, Colo.

IS THERE any minister who hates calling as much as I do? If so perhaps he will be helped through the methods by which I scourge myself forth to this important duty. For no matter how much the ministry is becoming a business, no pastor can afford to neglect the friendly call and personal interest in each family and individual. In ministering to souls no amount of advertising and public service will take the place of house-to-house visitation.

Two hazards frighten me, in calling. First is the fear that my call will be untimely; I never go up the steps without wondering if I am going to butt into a bridge party, or whether the lady of the house is washing her hair. Once, in response to my knock, a lady's voice called out, "I'm taking a bath, and can't come to the door." At another time the bell was answered by a rosy lady, who had evidently just stepped from her tub and thrown a bath robe around her, so as to send that agent at the door about his business. It was embarrassing to both of us.

My second dread is in not being able to think of anything to say. So many women who chatter like blackbirds to each other, will not help a minister to keep up a conversation. They say yes and no; and then sit silent; as if thinking, "Well, if he has come to preach to me, why doesn't he begin?"

I have found several methods of preventing these two difficulties from holding me back.

My father used to announce from the pulpit what streets he would call along on certain afternoons of the week, asking people living on those streets to be at home to receive him on the designated days. That burns your bridges behind you; and you know you will not surprise those who heard the announcement.

Each morning when I make out my schedule of work for the day, I list the people I want to call on, and then hold myself accountable at night for being able to check them all off. I usually designate on the schedule the exact time I will leave the house. That helps some.

I like to call up on the phone, in the morning, the families I intend to visit, and ask them if they will be at home that afternoon, and if it will be convenient to have me call. Then I have to

We admire the courage of this writer in making such a frank confession. We too have shivered on the doorstep, wondering what the next minute would plunge us into. But we are not so sure about our author's solution. We would as willingly flog ourselves into going alone, as to have to accompany some women around, who might be eligible for jobs as assistants. But seriously—for this is a serious matter—does not the presence of any third person destroy confidences which are so essential to worthwhile pastoral visitation?

go at the appointed hour, and I know I shall be welcome. I nearly always do this when I want to make an evening call on the whole family. It is a great relief to know that they are looking for you.

To get over the conversational barrier I choose in my mind some definite phase of the church work that I am going to tell about at every house. As soon as possible, after I am seated, I ask a question to introduce this subject.

"Did you hear what an interesting Old Folks' Service we had last Sunday?" I begin. "I wish you could have been there. We are trying to make our morning service of interest to different groups. Next Sunday we have a special program for business men."

Immediately I am launched on the plans that are so clear to me, and so little known to the most of my parishioners. After a while I slow down. By that time my hostess is usually ready to talk about the things which interest her. Then I listen; and learn the burdens of her heart, which I may help her bear.

But the best plan I use is to take one of the church ladies calling with me. I arrange ahead of time for Mrs. Lundell to go Tuesday afternoon, and Mrs. Parker Wednesday afternoon; and usually ask them where they think we would better call.

This taking along a lady assistant accomplishes a number of ends. Having made the appointment with the lady, I have to go. There is no backing out on some specious excuse. It also works the same with her. Those calls she has been planning to make for so long are put off no longer. Then, we always get a double welcome. Most women feel a relief when they come to the door and see that the minister is not alone. And how much easier the

conversation does flow. In fact, sometimes I can not get a chance to say the things I want to say. But my lady companion usually says them, and a whole lot more. It also makes a double impression on the hostess to have a lady member of the church call with the pastor. If she is a newcomer in the community she is much more likely to come to church the next Sunday; for she feels there will be at least one lady there whom she knows.

I recommended this plan to a young minister of my acquaintance; and not long afterward I received a letter from him, saying: "Had great luck with your idea of calling with a lady member. Made thirty calls that way recently."

War Hates Healed

The recent conference in Hamburg, Germany, of the European Christian Endeavorers was a wonderful affair, making for a reunion of the peoples late at war, and for a renewal of the religion of love. Seventeen nations were represented, and the largest hall in Hamburg, seating twelve thousand, was not large enough to hold all the delegates. Not a word of discord was heard, and the war-weary Christians fraternized in the spirit of Christ.

A Method That Counts

The Roman Catholic Church has lately set the seal of approval upon Union printing, and after this all its books published in this country, will have the Union Label, as will all the things of every kind used in its services. Thus, this Church, looking to advantage everywhere, expects to attract Union labor by its policy of being fair to that labor. Rome is very far-seeing. Protestant bodies are considering the same scheme.

Lending Library for Ministers

A collection of important religious books has been made available to all clergymen near, by the arrangements of the Rev. Douglas Matthews, rector of St. Luke's Church, Billings, Montana. One book a month may be had upon request, the only condition being that the borrower returns it within the time limit, and pays the postage. The parish has financed this move by individual contributions of ten cents a week.

Practical Church Advertising

(Continued from Page 167)

can—if the Protestant church membership is about 25,000,000 and if all of these 25 million members of the church were regular attendants, there would still be 28,500,000 seats to be filled, but only about 15,000,000 of the 25 million church members occupy their seats with any degree of regularity, which fact increases the number of empty and available seats in the Protestant churches of America, to 38,500,000.

The church is operating on a 28 per cent of its capacity basis. Any business operating on this basis would be facing bankruptcy.

It is because of these empty, cold, hard seats that the church must advertise.

Saint Paul in the tenth chapter of Romans, sets forth the relation of preaching to conversion. "How shall they believe indeed, whom they have not heard, and how shall they hear without a preacher?"

The best preaching in the world is of no moment unless there are people to hear it. Conversion cannot be made by preaching unless there are people to hear and to be converted. The church has no right not to use advertising, because of the tremendous amount of money invested in church buildings. Think of the amount of money invested in this seminary and of the amount of money required for its running expenses. Quite a sum of money is represented here, and it has come not only from the gifts of the rich, but from the purses of the poor. The widow's mite is invested here.

The valuable time of the men of the faculty is invested here. Seven long years of the best years of your lives are given over to special training for the ministry which includes preaching. If you do not have anybody to preach to when you go from here, the investment is not a paying one.

If your churches are only one-fifth or one-quarter filled, from a material point of view the investment is not a paying one.

It seems unnecessary to ask the question, why should the church advertise, in the light of such facts; but if anyone is still unconverted to the reasonableness of advertising the church, let it be further remembered that one of the greatest prophets of ancient days, Ezekiel, was a most sensational advertiser. Following Divine instructions, he took a tile, painted upon it the picture of a city, built miniature forts around it, and placed it before the public view as a sign to the house of Israel.

Even Jesus advertised himself and

his mission by His miracles. Calvary was the most far-reaching advertisement the world has ever known, and Jesus recognized its lasting value when He said, "And I, if I be lifted up, will draw all men unto me."

Having a great determination to sell the church to the public, the great question arises, how is this best to be done? The query leads us into a wider field than might at first be imagined. There is really nothing about the church or its appointments too insignificant to be taken into consideration in this great advertising undertaking.

Mr. Calvin Haws, recently advertising manager of the Baker Vawter company, said that his company was planning a new factory at Kansas City. The president of the company was going to have an ordinary factory building erected, but that he, Mr. Haws said, "No, you cannot do that, you cannot afford to do that. Your building is an advertisement of your product, and you must carefully consider its architectural features. It would not be good advertising to fail to make your building help sell your product."

And this is true of the church. If the church is to be sold to the community it must be made as attractive as possible, inside and out. Because a church is small is no reason at all for its being unseemly. A small church can be as beautiful and as attractive as a large church.

The grounds surrounding the church should be beautified. The interior decoration should be attractive. Careful attention should be paid to the pulpit and choir setting, in fact, as much attention should be paid to the setting of the services held in church as the theatrical producer pays to stage settings. Light, heat, pews, floor coverings, wall decorations, also have their effect, and should be carefully considered.

So the very first thing that I would say about church advertising is to make the church as attractive as possible, outside and inside, so that when people do come they will want to come again and again.

See to it that everything that offends good taste is removed.

The minister is a very important adjunct of the church. The church is largely sold through him.

As a matter of fact the minister is about the biggest advertisement the church can have. His personality, his ability, his preaching, are all advertisements. The minister, from a purely publicity point of view, will look carefully to those details in his own personality and character which act as living advertisements of the church he serves.

(To Be Concluded Next Month)

The Fine Arts and the Church

(Continued from Page 172)

ment the preacher, and then go home to dinner and criticise everything in the service; even the preacher; and—!" is the way many church members think and act! The chief objection to the motion picture is that the people take in, and give nothing out. Their emotions are aroused only to be stifled, and permitted to fall back into a state worse than before, because no opportunity is given to put any resolutions into practice!

A program of activity that will include the ministry of all of the fine arts will do several things.

The Church will reach ten times as many people, and preach ten times as much Gospel, thereby multiplying itself one hundred times. It will do this through the talents, efforts and consecration of the members.

It will make the pastor a prophet, preaching about fifty great sermons a year, instead of a slave, bound to the wheel of custom that calls for two sermons every Sunday whether he has a prophetic message in his soul or not.

It will help solve many problems now confronting the Church, among which are: "The Continental Sunday," "The Sunday-Night Service," "The Enlistment of the Young People in Loyal Service," "A More Effective Presentation of the Gospel Message," etc., etc.

In other words, the kingdoms of this world shall become the Kingdom of our Lord and Savior, when the Church makes art her strong right arm, as she once did, in promoting truth, goodness and beauty as they are revealed through Christ in Holy Writ.

Religion in Russia

The Russians are profoundly and unalterably religious. The Soviets have already discovered that religion cannot be legislated out of the Russian soul. I attended the Russian Church last Sunday morning, and the reverence of the large crowds that thronged the church deeply impressed me. They told me that frequently the churches in Moscow are packed, with thousands outside unable to gain admittance. The demonstration against religion and the coarse caricatures of Christ at Easter and Christmas, reported in American papers, were for the most part the work of boys. . . .

When Woodrow Wilson died, the archbishop in a certain Russian city held a memorial service. He was rebuked by the authorities. His parishioners resented the rebuke by unhitching the horses from his carriage, and twenty of them pulled it themselves through the streets. . . . I have seen men and women in front of the church on a Sunday afternoon, kissing the walls and laying their hands lovingly on the stones. Such religious fervor cannot be killed by man-made laws.—Rev. James I. Vance, D. D., in *The Christian Work*.

ASK DR. BEAVEN

Question—I have a church of seven hundred members. It is not a wealthy church and I have no assistant or secretary. As a result some of the work has suffered. People feel that I am not calling as often as I should. I plan to cover the parish every year. I don't believe that any man of normal vitality could do more than I am doing. But I can't make the congregation believe this. Can you suggest any way to get my point of view to the people of the parish?

Answer—Your feeling that a church with seven hundred members might easily provide an assistant or secretary is warranted. I am certain your work would be more efficient if you had one. I do not see why it might not be possible to get some business man in your board to recognize the fact that you could do your other work far better if you were freer from the clerical detail that an assistant or secretary might do.

Your first assistant should probably be a woman, either on part time or whole time. If I were you I would start anywhere, provided I started. A woman to give part of her time to office work and part to work among the children of the church school is the ideal division of time of a first assistant.

In reply to your question as to the best way of getting it before the people of the parish I would say it must largely come through your business men. Perhaps a record of your work on the calendar, number of calls, etc., might help them to realize how many demands there are on the time of a clergyman. We have found that when we want to add to the staff in any department that sometimes a semi-humorous dramatic presentation of a day's work in that particular department, whether it was the office or the church school work, brought to the consciousness of the people the necessity for additional help. This little presentation could be put on at some public social by the young people impersonating different individuals and scenes as an element of entertainment.

I still feel, however, that the best method of approach is to frankly put it up to your business men, who, themselves, hire assistants to save them from the cheaper forms of clerical work, that you could do your work better if you were freer from these minor matters.

Question—Will you kindly give me a little further information about forms of parish organization for the utilization of as many people as possible in the calling and canvassing of the parish?

Answer—A number of different methods have been suggested. An organized Diaconate is utilized in some large parishes where a large number of deacons are elected, given charge of a certain geographical section of the parish, and given a certain number of members of the parish on whom they are expected to call at stated times. This plan and outline can be found in

Dr. Beaven will be glad to have readers of this department who have solved in some fashion, the problems that are placed before him to write him any suggestions that they have as solutions of questions raised. He will also be glad to have parish problems and pastoral problems sent in, either by mail through the magazine or directly to him, care of Lake Avenue Baptist Church, Rochester, New York.

books by Dr. A. F. Agar which you will find advertised in Church Management. The Diaconate method is being tried out rather extensively by the First Baptist Church of Syracuse, New York, also by the Emanuel Baptist Church of Scranton, Pa.

We have made use here of an organization which we call the Church Service Corps. It has been in use for five or six years. Its plans are elastic enough to make it of value, I think, in a large or small parish. Its main purpose is to get the largest possible number of people at work and to get a sense of pastoral responsibility distributed through the parish.

Essentially, its method is as follows: The parish is divided into geographic districts, in each district an organization is made complete. The heads of these organizations, captains, as we call them, together with a general director of the Church Service Corps, and the pastor, form the cabinet. They plan the work with each captain in each district. In each district are three committees, Membership, Social, and Conservation. The purpose of the Membership Committee is evangelistic. Its membership can include any number you choose. Its members visit the prospective members in their territory and keep track of new comers. The Social Committee has charge of developing acquaintance among the people in the district, holds district socials, district prayer meetings, and also assumes personal responsibility for new people who join the church, trying to see that they get acquainted in their neighborhoods and in the church.

The Conservation Committee has for its main objective to keep in full touch with those who are members of the church, develop their spiritual life and assume a certain pastoral relationship to them. This committee should be large enough so that no member on it has responsibility for more than ten families.

It is a great help, if possible, to have for heads of committees and members persons who have telephones in their homes.

This form of organization can be utilized for the annual Every Member Canvass, for evangelistic visiting, for district church socials, for annual friendly visitations, for surveys and for many other good purposes. It saves having to head up an entirely new organization each year for such purposes

and eliminates the criticism so often heard that the only time people call, is when they want money.

Question—Our Sunday school has a tradition of being a thing separate from the church. The teachers and officers elect the superintendent. He resents suggestions from the church session (our church is Presbyterian) and prefers to keep quite independent. This is, of course, contrary to Presbyterian law. Yet we hesitate to clear up the situation fearing disturbances. How best can we secure the proper co-operation? The situation is of long standing.

Answer—The situation you suggest, of course, presents an inherent weakness. Few things are more weakening to a church than a situation such as you describe. My best judgment is to attempt to solve it on a basis that would be permanent. This seems to me to involve working toward a co-operative relationship between the two with the church in charge. The church must always be looked upon as the center; the Sunday school is one phase of the church's work and life.

I should look forward to creating a board of education and would have on it a representative of the session, a representative of the trustees, the pastor and superintendent ex-officio members, and at least three other members chosen because of their deep interest in religious education. This would give a board that would represent both points of view and a religious education department carried on under its auspices and representing a united group.

In inaugurating a thing of this kind it might be worth while to invite a commission to carefully study your present method of church organization in its entirety, with the possibility of adding features to it that would make it more efficient. It might be asked to rewrite a set of by-laws for your church. Such a commission should have on it some one besides yourself whom you knew had the point of view that you wanted to get across. Let them, if possible, visit and talk with some ministers or church groups where you know the ideals that you have in mind are being achieved. The changes that are suggested might not involve simply the one in the Sunday school, but two or three others. When this report is prepared let it be presented to, and if possible adopted by, your official boards and recommended to the church or brought to the church in as favorable a manner as possible. Then, if accepted, let the changes take place altogether and it will not seem so much to have a personal bearing. You will have made the situation vastly easier for yourself and established an easier working relationship between the two and your successor.

I believe that the Sunday school superintendent is a church official and should be elected by the church, possibly on recommendation of your church school board. This might be included in your recommendations.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE TREASURES THAT ENDURE

"There is a story of a wealthy magnate who lived near a great city. He was going home one night from the town weary and preoccupied. He left the train to find a luxurious limousine waiting for him. He sank back into its cushions heavy and listless. Soon he was driving through land every bit of which he owned almost as far as eye could see. But tonight he was not interested in land. He was driven to a palatial house where he was master. But he was not interested in great houses. Just as he emerged from the car a door opened and out came a tiny mass of eager eyes and yellow hair, and a small voice cried, 'Oh, father, I'm so glad you are here.' In a moment all his listlessness was gone. He held the tiny child in his arms in an eager, happy embrace. Here was someone who could give back love for his own love. Here was his own child. And had he thought of it, here was a personality with all the secret of undying personality which belonged to his own life. Not things, but people, constitute an eternal treasure."—Lynn Harold Hough in "A Little Book of Sermons."

A FRIEND ON THE ROAD

"John Morel, mayor of Darlington, was passing through the town and met a fellow citizen who had just been released from goal, where he had served three years for embezzlement. 'Hallo!' said the mayor, in his own cheery tone, 'I'm glad to see you! How are you?' Little else was said, for the man seemed ill at ease. Years afterwards, as John Morel told me, the man met him in another town, and immediately said, 'I want to thank you for what you did for me when I came out of prison.' 'What did I do?' 'You spoke a kind word to me, and it changed my life!'"—J. H. Jowett in "The Friend on the Road."

THIS ONE THING I DO

"Mr. Smalley, one of the recent biographers of Gladstone, tells us that the mental characteristic which lay at the foundation of Gladstone's great career, was his ability to exclude from his mind everything but the subject immediately in hand. Jacob Riis in his Story of President Roosevelt states that in his judgment the secret of Roosevelt's success or greatness as a man lay in his power to shut everything out of his mind except the one thing he was considering. It would seem that the secret of Mr. Roosevelt's power to do things, to bring things to pass while other men theorize and talk, was found in his powers of mental control. Amid the wild excitement, at the close of the convention, which placed him in the vice president's chair, Albert Shaw says that Mr. Roosevelt sat in an inner room quietly reading."—J. H. Randall in "A New Philosophy of Life."

Here are illustrations—many of them seasonable—some of a more general type, but all representing the best of life and literature. One might spend a great deal of time and considerable money to individually mine these illustrative diamonds, which Church Management is offering to its readers as a regular part of its service.

THE CHURCH WITH THE OPEN DOOR

"I long to see a Church in which all the lovers of Christ can worship Him together, where St. Francis and Thomas à Kempis, Father Damien and John Henry Newman, might not feel themselves among strangers, where Bishop Ken and Lancelot Andrews and William Law and Frederick Maurice might come and feel at home; and where John Wesley could preach a Gospel sermon and his brother, Charles, lead in singing, 'Jesus, Lover of my soul.' Well, that is the catholic Church; and you had better get used to the thought of it; for you will have to put up with it in heaven. The word 'catholic' is not a label but a descriptive adjective, meaning 'free for all,' 'open to everybody,' 'whosoever will may come.' It means the open door, the unfenced communion table, and all sorts of ministries and services and graces according to the measure of the gift of God. And that is the sort of Church we should be waiting to build up in this place. May God make me and keep me ashamed to be a minister, and may He make and keep you ashamed to be members, of a mere sect!"—Richard Roberts in "The Gospel at Corinth."

THE RELIGIOUS AWAKENING

"I have heard it stated that in Great Britain, 12,274 new volumes were published last year, and that in this number fiction stood first, and religion stood second. That is a great record for religion to make. It shows what a multitude of people in Great Britain are thinking of God and the soul, and the relation of one to the other. Men are feeling after a creed. A friend of mine who recently visited Atlantic City told me how amazed he was to find a book store in Atlantic City stocked with religious books. Shelf after shelf was filled with them. They were piled upon the tables, and even on the floor. It had never occurred to him that people would go to Atlantic City to study theology. We are living in a day when there is a great awakening in regard to the importance of the intellectual side of religion. We cannot live on emotion or on sentiment alone. We have got to work out answers to the questions which the heart asks."—Charles E. Jefferson in "Five Present-Day Controversies."

THE TRUE MULTI-MILLIONAIRE

"A good man was saying to a Christian worker, as they were going toward the residence of the former, 'It is not right for one man to be rolling in wealth, when another must work as hard as I do.' As they neared the home the children ran out to meet the workman, and his friend said to him, 'John, how much will you take for that boy?' His reply was, 'That boy is my namesake, and is worth his weight in gold.' 'How much does he weigh?' 'Forty pounds.' The friend said, 'Forty pounds of gold? Well, that is a million dollars, and you are a millionaire, and then besides there are the other children. Why man you are rich. You are a multi-millionaire.'"—W. W. Hamilton in "Sermons on the Books of the Bible."

THE BOY IN THE FAMILY

"Recently in a great St. Louis murder trial a young criminal gave utterance to these significant words, 'My father always said I was no good. Mother said I'd never amount to anything; the school teachers told me I was no account; even my home town never expected me to be anything but a criminal, and I always wondered why, for as far as I could see, I was just like other boys, only a bit more independent. The only creature that has ever really seemed to understand or believe in me was my dog. Since he died I've been a bum.'"

"I once asked a boy which of his many Christmas presents pleased him the most and, without a moment's hesitation, as his face lighted up with a pleased smile, he produced a key to his home front door and then, by way of explaining its significance, he said to me, 'It isn't that now I can come and go as I please, but that Dad believed in me enough to trust me with it.'"—F. H. Cheley in "The Job of Being a Dad."

THE NECESSITY OF SOCIAL WORSHIP

"Many years have passed since Robert Collyer began his ministry in the Church of the Messiah by telling his people that a generation before, in the Unity Church of Chicago, he had told his hearers to go into the park, forest, or out upon the lake, on Sunday, if they thought that they could worship God to better purpose there than within the walls of a church. And how he had found later, through experience, that men who did not worship God at one time and at one place, with other families, soon ceased to worship God at all, and starved to death their religious faculty. And that when men refused to bow their knees before God, they stopped bowing the mind and the heart. And for that reason Robert Collyer insisted that Jesus was right, and that the custom of worship is absolutely necessary to any growth for the spirit of man."—Newell Dwight Hillis in "The Great Refusal."

THOU GOD SEEST ME

"In Russia the peasants have an Ikon, the picture of some patron saint, hanging in every cottage. But there are times when a superstitious Russian will cover up his Ikon with a cloth, so that the saint may not watch him while he is doing wrong. Thou God seest me—like the eye of a portrait on the wall which follows you wherever you go in the room. Is it no safeguard to recall the unseen Listener at every conversation, the silent Spectator of every act? Moreover, if this truth curbs us, it also braces and fortifies the soul. Can I grow slack and careless, dare I scamp my work, while God is watching me all the time? A craftsman often says of some idle apprentice: 'I must put him where he will be under my own eye.' And herein consists the divine discipline of character; though no human sight observes us, we live and move and have our being ever in our great Taskmaster's eye."—T. H. Darlow in "At Home in the Bible."

WHAT ABOUT JESUS CHRIST?

Dr. Robert E. Speer tells how on one occasion Mr. Arthur Balfour gave a lecture on the subject, "The Moral Values Which Unite the Nations," in McEwen Hall of Edinburgh. The speaker spoke eloquently of the different ties that bind together the people of the world. "The speaker sat down amid a great outburst of applause. After the applause had died down, in the moment of silence when, after the Scotch fashion, the presiding officer had arisen to make his own little address of appreciation, Professor Lang said he saw this Japanese student stand up and lean over the balcony. Before the chairman could open his lips, the Japanese student had spoken. 'But, Mr. Balfour,' said he, 'what about Jesus Christ?' Professor Lang (a listener) said that one could have heard a pin drop in the hall. Everybody felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that are to unite mankind, and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the situation, that the reminder of his forgetfulness had come to him from a Japanese student from a far-away non-Christian land. 'But, Mr. Balfour, what about Jesus Christ?'"—Robert E. Speer in Christianity and International Relations—an article in the book, "Christianity and Modern Thought."

THE RELIGIOUS IMPULSE

"In front of the Art Museum in Boston is a bronze statue of extreme beauty and suggestiveness. It is the figure of an Indian, seated upon his pony, stretching out hands in prayer and adoration to the Great Spirit. Three orders of being are represented by the sculptor. There is the solid earth, inanimate, insensate. Upon it stands the pony, belonging to a higher order of existence. Made of the dust of the ground, in him is life. He can adjust himself to a physical environment. Yet the beauty of the sunset means nothing to him, nor do the glory of ideals disturb his contentment. The Indian is formed of the dust of the earth, and of living cells like the animal; but a

spark disturbs his clod. In his breast there is the push of an impulse to which the pony is an utter stranger. He has yearnings and aspirations which reach above himself. He is aware of a relationship with a power above, whom he conceives as a Great Spirit, not unlike himself—stronger, wiser, eternal—to whom his heart goes out in emotions of awe, reverence, adoration. In the dark breast of this primitive man there is a sense—imperfect, indeed, but real—of an order of values and forces which is lifted as far above the animal upon which he is astride as the animal is elevated in the scale of being above the earth. The impulse which leads the savage to pray and to worship a spirit akin to himself is part of the furniture of human nature."—Chas. A. Dinsmore's article on Religious Certainty in the Volume "Christianity and Modern Thought."

THE JOYOUSNESS OF CHRISTIANITY

"I heard a little time ago of a young woman who expressed the opinion that 'Christianity is so jolly.' She meant well, and she meant to say a true thing. But she missed the point; for there is a world of difference between jollity and joy. Jollity is mere levity, mere effervescence; and sometimes only mere rowdyism. But joy is a deep sunlit river, full without overflowing, that has its sources in the divine hinterland of life, that makes no commotion in its flow but irrigates all our days with a gladness that is peace and with a contentment that is power."—Richard Roberts in "The Gospel at Corinth."

THE ESSENTIAL UNITY OF MANKIND

"The human qualities of courage, endurance, faithfulness are in a real emergency a bond that makes differences of race seem of no account."

A story illustrative of the same experience is told in a recently published article on Shakespeare and the Zulu by Sir Frank Benson.

A British officer had been sent forward in some fighting with the Zulus leading a contingent of men. The Zulus sent out a messenger of peace. By an unhappy blunder the British outposts shot him. The British officer was greatly distressed. So he handed over the contingent to the second in command, and walked out, unarmed, to the Zulu lines. He was led to the chief.

"I have come," he said, "to give myself up because we shot your peace messenger by mistake. It is a thing brave warriors never do. I am very sorry. To make amends I place my life in your hands; do with me as you will."

"The Zulu warrior chief was silent for a moment, then he said: You are a man, and your people are men, and the sons of men; we too are men. We will make peace."

"It is in such a scene as that," is Sir Frank Benson's apt comment, "where the fundamental unity of men of courage comes out, that we get a glimpse into the reason why Shakespeare, who reveals just these qualities, appeals to them out in that land of adventure. There is in Shakespeare an idea of citizenship, of feeling for the essential men, that transcends all race values."—J. H. Oldham in "Christianity and the Race Problem."

SOLVING THE BOY PROBLEM

"A young lad in Brooklyn was almost given up in despair by his mother because he seemed addicted to trash, enjoying nothing so much as cheap cigarettes to smoke and cheap tales to read. Then a librarian got hold of him. 'What do you like to read?' he asked. 'Detective stories.'"

'Have you ever read Thomas Bailey Aldrich's The Story of a Bad Boy? It is one of the best detective stories ever written, said the librarian.

So the boy took the book home and, retaining it a week longer than he usually kept books, returned it, saying: 'That is the best book I ever read. Got any more?'

The librarian was also a field lecturer in geology, and along with feeding the boy better and better books, he persuaded him to go on a field trip with the class. At the foot of the Palisades he began telling about the leisureliness of God laying the foundation of the earth, when he saw the boy, legs apart, arms akimbo, eyes protruding with amazed interest.

Going home the lad sidled up to him. 'I never heard anything like that in all my life. Are there any books about it?'

So he began reading geology and, to make a long story short, that lad, once absorbed in trash, is now professor of geology in a great university."—Harry E. Fosdick in "Twelve Tests of Character."

ATTEMPTING THE IMPOSSIBLE

"The steam engine, gas and electric lighting, telegraphy, telephony, the Atlantic cable, the airplane, every invention, every progressive idea that has helped mankind to go forward was met at first either by a storm of ridicule, or the cry of 'impossible.' Today we are more open-minded. We are beginning to realize that nothing the brain of man can conceive is impossible. 'It can't be done,' 'It is impossible,' are fast becoming only the weakling's excuses. The man of courage and resource pays no attention to such parrot cries."—O. S. Marden in "Making Life A Masterpiece."

THE ERA OF RELIGIOUS EDUCATION

"In my home city of Malden, Massachusetts, there are shrines to the memory of Michael Wigglesworth, Adoniram Judson, and Gilbert Haven, all of whom were either born in Malden, or wrought their major service there. One represents an era when theology was the major passion of the church; one represents an era when missions was the major passion of the church, and one represents an era when evangelism was the major passion of the church. We have come upon a time when religious education is becoming a major emphasis in the church. It would be unfortunate, however, if religious education should be set over against theology, missions or evangelism. It is not a substitute for any of these. It is a new method, a new instrument which the church will use in giving to the people the doctrine of the church, the missionary spirit and passion, and the evangelical fervor of the soul that has entered into fellowship with God."—W. S. Athearn in "Character Building in a Democracy."

How I Met a Critical Situation

Prize Contest Letters

The Financial Budget Way

COMING to my present pastorate, I found finances rather discouraging. The customary "fixing up of the manse for the new preacher" cost \$65.00, the moving expenses were \$142.50, the trustee deficit for July was \$100.00, and they had already borrowed \$225.00. They decided to make a special appeal for all these items. An envelope was printed, a day set, and we gathered in most of the money.

It was evident a better system was needed. Though Duplex envelopes had been used, something else seemed necessary. I sat down and figured out a system that should yield better returns. But how was I to introduce it? I could not insult them by saying their Duplex system was not adequate. So in a congregational meeting I assured them I had not come to change a thing in their church, but had come to work with them. If at any time changes in anyway were necessary, I would be glad to study the problem with them. They were greatly pleased.

In the next congregational meeting the financial report was not complimentary. "We" had arranged to be "fair" with the people and report actual figures. Then while wondering with them how we might help the situation, I suggested that in the event a committee might be appointed to study our needs, I would gladly work with it. They voted that such a committee be appointed. Instead of revealing my plan, "we" worked out point by point as a committee.

We decided to formulate a unified budget, to include the expenses of the trustees, the stewards, the Sunday school, the young people's societies and the mission benevolent needs. We decided to reduce the items to 21, and instead of stating the amount needed for the year, we reduced the amount to our weekly need. Thus no ghastly figures startled them. Our total weekly need was \$225.00. We then asked "How many will give \$1.00 or more per week, to meet our weekly expenses?"

The committee reported to the congregation; and it was voted we print the budget and make our every-member canvass, all being listed who belonged to any of the organizations from the primary department up. We ordered 800 sets of envelopes, and began the new system Jan. 1. Now after 9 months, the pastor is to receive \$600 more than last year, a church secretary is being paid \$1,100 for this year, an extra benevolent item of \$700 has been paid, and our balance is \$2,445.90. The system was quite revolutionary, but "they did it."

Besides this success, we petitioned the city to vacate an alley to the rear of our church; and work has already started on an addition 40x75 feet, with four floors, one to be used for social and recreational purposes; the cost approximating \$5,000. Folks have both the money and spiritual power, if approached so they feel they are doing it. —John Norvin, Evangelical, Ill.

Here are more of the contest letters. As announced last month's prize winners are: 1st Prize, \$20.00, Frank Hampton Fox, Cong., Texas; 2nd Prize, \$10.00, Clericus, Baptist, Pennsylvania; 3rd Prize, \$5.00, M. M. Tayler, Baptist, Kansas.

Books have been sent to all others whose letters have appeared.

He Brought In New Counselors

AFTER eight weeks on the new charge the building proved too small for our Sunday school. There was no opportunity to make the church a social center, so I thought it would be possible to put a basement under the 34-year-old building, and thus provide Sunday school room and a social center. The contractor's figure was \$2,500 for this basement. This seemed considerable for a poor congregation to raise. My predecessor also informed me that Mr. C. would kill any such attempt. So I called the trustees and six business men together, and told them my plans, and gave them the contractor's estimate. Mr. C. said it would be impossible to raise the church, as we were in debt considerably over a hundred dollars from last year. But the men present pledged this amount in a few minutes. When Mr. C. had no other excuse his attack turned to me. An Irishman, the president of the school board, responded to this attack in typical Irish manner. His blood was stirred, his language was strong. After him came the undertaker, a banker, and the leading church official, all threatening to withdraw their support if the necessary improvements were not made. Need I say that when the old debt was cared for, the threats of the business men made, that Mr. C. had to come across. To this day I cannot tell how it came about that I invited the six business men to that meeting. I can only say it was Providence. However, the basement was put under the church, and paid for on dedication day, the business men were won to the church, and Mr. C. did his duty.—Herbert Marsh, Presbyterian, Iowa.

What's Fair for Jim Is Fair for Jack

"JIM" and "John," as they were familiarly called, were both members of the church of which I was pastor. They were extremely critical of each other, their friends were, too; and the church became divided into two rather hostile camps, threatening the life of the church.

One day Jim came to the parsonage with an unusually bitter denunciation of John. After listening for several minutes to him, I replied, "Don't you

know that just as long as both of your names are on our church record, I, as your pastor, am under just as much obligation to listen to John's criticism of you, as I am to listen to your criticism of him?" The trouble was soon over.—Geo. Q. Fenn, Methodist, Oklahoma.

The Way of Love

MORE than twenty-five years ago I was appointed to a church much larger than any I had previously had. Naturally, I was much pleased over my promotion, and looked forward with delight to a prosperous pastorate. Being excessively weary with moving and settling, I did not feel equal to the task of preparing a new sermon, and so dug down into my "barrel" and pulled up the first of two sermons from the text "Cease to do evil, learn to do well," and discussed the theme, "Quit Your Meanness." From my present standpoint I can see that that was a most unfortunate selection for the first sermon in any parish, but I did not realize it at the time. However, before another Sunday had arrived I knew it with a vengeance, and was told that some seventy families had recently left the congregation because of dissatisfaction over the administration of a former pastor; that the strife in the church was still raging, and that my first sermon might make matters a thousand-fold worse. Well, here was a "situation" assuredly. What was I to do?

The next Sunday I preached from the last part of the text and took the theme, "The Policy That Wins" but made not the slightest reference to the existing condition of affairs in the church and absolutely ignored it. That policy of absolutely refusing to take sides or even to recognize the existence of a controversy, I continued during the five years I remained with the church. Then I at once began a systematic campaign of making friends. No young man ever courted the girl of his choice any more assiduously and persistently than did I the leaders of all factions in the congregation, as well as the families which had absented themselves but without removing their membership. Of course, I let people say to me whatever they would, and thus blow off steam and get to feeling better; whereupon I said my say, but always about something else than the church row. I made a specialty of giving people something to do and always saw to it that they were commended by others as well as by myself for fidelity to obligations imposed. I started several new organizations, and thus multiplied offices of trust and responsibility. I magnified the mid-week meeting and multiplied its interest and attendance. The same was done with the young people's society.

One by one the families which had strayed away came back, and they were given the same kind of a welcome they would have received had they been in their place the previous Sun-

day: the past was ignored,—wiped from existence.

A new church edifice, the largest in the conference, was erected and filled. A yearly evangelistic campaign of some kind was carried on, usually of a quiet kind; and the five years' pastorate showed, at its close, a net increase of over 175 members and probationers.—Senex, Methodist Episcopal, Vermont.

Broadening the Usefulness of Broadcasting

Central Presbyterian Church of Buffalo, N. Y., is the only church in that city which is equipped for broadcasting its services. Dr. Robert J. MacAlpine, the pastor, has not hesitated to send over the air announcements outside of his own church which are of service to some other church or to the churches of the city. One night he announced the opening of a cafeteria by a downtown church. An immediate effect was noticeable in the patronage of the cafeteria. At another time we heard him announce a men's meeting at a sister church, to which the Christian men of the city were invited. Such use of the radio makes it helpful to the church at large.

Membership Tracers

The Rev. L. W. White of the First Baptist Church, West Columbia, Texas, has worked out some form letters, which he uses when receiving or dismissing members. These letters are intended to convey certain confidential information which will be helpful to the new pastor.

Here are the forms:

Form 1

FIRST BAPTIST CHURCH

West Columbia, Texas

L. W. WHITE, Pastor

Pastor.....

Dear Fellow Worker:

This is to advise you that..... has united with this church by letter of dismission from the....., and I shall thank you very greatly to check up the items below, which will describe..... church activities while associated with your church.

This information will assist us in enlisting..... in our work, and will be held strictly in confidence.

PERSONAL RECORD (Check to Left)

Attendance	Service
Good	Preaching
Irregular	Sunday School
Non-Attendant	Women's Work
Lived Near Church	Laymen's Work
Prays in public	B. Y. P. U. Work
Reads Baptist Paper	Prayer Meeting

FINANCIAL RECORD

Local Expenses	Denominational
Systematic Giver	Systematic Giver
Subscriber	Subscriber
Irregular Giver	Irregular Giver
Non-Subscriber	Non-Subscriber

Please mention any special qualifications or talents which might be developed.

Yours for,

All Baptists, at work, all the time.

-----Pastor

Timely Sermon Themes

Used by Dr. Philip Frick in the First Methodist Episcopal Church, Schenectady, N. Y.

Four Popular Fallacies

1. "Just My Luck."
2. "You Can't Change Human Nature."
3. "Every Man for Himself, and the Devil Take the Hindmost."
4. "Let Us Eat, Drink and Be Merry, for Tomorrow We Die."

Church Paper for the Deaf

Among the means used to extend the influence of religion must be reckoned papers and publications for the deaf. In Baltimore, Md., a missionary to the deaf has started a religious paper called The Silent News Letter. The paper carries kindly messages to the afflicted and such news as will interest those in the missionary's charge, as well as good papers on present day religious thought. Two issues of several hundred each have been produced on the mimeograph, and the demand for them has been phenomenal.

Child Evangelism

Rev. Binney S. Black has an article in a recent number of the Biblical Review in which he urges that religious instruction can best be administered to children at the fireside. He strongly urges Christian parents to make the home altar a place for consecration of the young, and opines that the church everywhere will profit by the co-operation of parents in evangelization.

Healing Again

Mr. J. M. Hickson, who has been in this country carrying on a healing mission, is now back in his native England, and is meeting with a great deal of criticism, not only at the hands of church people, but from prominent physicians, boards of health, and psychologists. It is being said that the ignorance of healers does more to drive the sick away from church than it helps to hold them there, and that religious authority should take the matter up before it becomes a scandal in the church, hurting its work.

Does Modernism Draw?

It is beginning to be repeated widely that modernism, after the people have heard all about it in the churches, does not draw, except in a few metropolitan churches, and is likely to be abandoned largely because it does not furnish the bread of life and faith to hungry souls. The Chicago Church Federation is responsible for this report.

Week-Day Religious Schools Again

Cleveland Heights, near Cleveland, Ohio, has adopted a method of giving week-day religious instruction to school children which seems to be working well. The Council of Religious Education of the Federated Churches of Greater Cleveland took the matter up, and week-day classes are now held at near churches, or their centers, on regular days. The children in the fourth, fifth and sixth grades attend, their instructor being a prominent minister and such aids as understand children well. The time used is taken from the regular school time.

Form 2

FIRST BAPTIST CHURCH

West Columbia, Texas

L. W. WHITE, Pastor.

Pastor.....

Dear Fellow Worker:

This is to advise you that..... recently moved into your city from here. I am taking the liberty to give you a bit of confidential information, which will assist you and your people in enlisting..... in your work.

PERSONAL RECORD (As Checked)

Attendance	Service
Good	Church
Irregular	Sunday School
Non-Resident	Women's Work
Lived Near Church	Laymen's Work
	B. Y. P. U.

FINANCIAL RECORD

Local Expenses	Denominational
Subscriber	Systematic Giver
Non-Subscriber	Irregular Giver
Casual Giver	Reads Baptist Paper

Remarks:

Yours for

All Baptists, at work, all the time.

-----Pastor.

The Art Night Service

One of the most interesting art night services which has come to our attention is that which has been conducted in the Methodist Episcopal Church of Pine Grove, Pa., by the Rev. Byron A. Wilson. Its interest is increased because of its simplicity and no elaborate setting is necessary.

Mr. Wilson uses the stereopticon rather than a painting. Good paintings are not usually available outside of the large cities. But good slides can be used any place. For the material basis of the talks he uses the Abingdon Press book "Pictures That Preach," by Charles Nelson Page. One picture is used each Sunday night, the slides secured from Williams, Brown and Earle, Philadelphia, Pa.

In addition to the picture slide he usually closes the service with an illustrated hymn of a high order. We would commend this service to churches seeking to make the evening service worshipful and instructive.

The book mentioned above includes in its descriptions pictures of Angelo, Raphael, Rubens, Da Vinci, Hofmann, Hunt, Hovenden, Watts, Soord and Millet. Its price is \$1.00. It may be secured from any religious book store or we will be glad to supply it upon receipt of the price.

Censoring Church Advertising

Some prominent religious critics are up in arms because of the sensational manner in which religion is advertised in the daily papers, particularly on Saturday. As a method of publicity church advertising has been such a success that it hardly seems likely that it will be abandoned because of the occasional neglect of good taste. Advertising which carries a message effectively has a great deal to say for itself; time, and a careful supervision of the enthusiastic ad man's outpourings ought to finally render all objection to advertising superfluous and impertinent.

Jews and Christians Fraternize in Work

The Federal Council's Commission on International Justice and Good Will has organized a committee on good will between Jews and Christians, and has appointed Dr. Alfred Williams Anthony chairman. It is thought that this move—the committee has a permanent secretary—will help to settle the vexed problem of race in this country, and make for unity of work in religious matters. Indeed a Jewish Reformed Synagog and a Congregational Church in Terre Haute, Ind., are already in most cordial relations.

Putting the Radio in Its Place

Dr. S. Park Cadman of New York is one of the ministers to whom the ethics of broadcasting means something. He does not broadcast his Sunday morning sermons, holding that Christians should go to church. But on Sunday afternoons WEAf of Brooklyn broadcasts a discourse given by the clergyman for the purpose. It is said that this afternoon service meets the objection to broadcasted sermons perfectly, and that it is coming to be one of the chief religious events of the North Atlantic states.

The Baby and the Bulldog

A Children's Story to Teach International Friendship

By H. Jeffs

A FRIEND of mine has a fine bulldog. You may know that a bulldog is a short-legged, thick-set dog, with a face that those who don't know him call ugly. It looks a savage face, and when Mr. Bulldog shows his teeth you try to keep out of his reach. My friend's bulldog does not like dustmen. No dogs do, and I notice they equally object to sweeps. I think dogs are what are called "snobs," for they object to strange men whose work makes them look dirty and shabby, although the dustman and the sweep are among our best friends. They get themselves dirty so that we may be clean. Well, one day the dustman came to my friend's house to empty the dustbin in the back garden. The bulldog was in the garden, and when he saw the dustman he growled and showed his threatening teeth. The dustman was a big man, over six feet tall, but he was frightened and called out, "Missus, fetch in the dog!" The lady went to the door, but instead of calling the dog she called "Minnie, come and fetch in Ponto!" Minnie came, a tiny, chubby tot of two, took Ponto by the collar, and he went with her like a lamb. The dustman looked quite ashamed of himself for having been so frightened.

That reminds me of a saying of the prophet Isaiah, in the 11th chapter, where he is foretelling the coming of a good time on the earth when people shall live together in good will and peace. Isaiah says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them." That is giving a great place to the little child, isn't it? Just now you have no doubt heard your parents and others talking about the League of Nations. The older ones among you will remember the dreadful war from 1914 to 1918, in which nearly thirty nations of the earth were fighting each other on land and sea and in the air. Millions of lives were lost, hundreds of towns and thousands of villages were completely destroyed, and the nations have been poorer ever since because of the money spent and the damage done. All good and wise people want to prevent any more wars,

and to do this there was set up what is called the League of Nations, a company of men and women representing very many nations. The idea is that when two nations have a quarrel, instead of going to war and fighting each other, they should be willing to let the League of Nations settle their quarrel fairly. The League, also, is to try and persuade the nations to do away with their great armies and navies, so that they shall not be tempted to threaten their neighbours, to show their teeth so to speak, like the bulldog, and to make bad temper, for when one threatens it makes the other angry.

How can "the little child" help to make the League of Nations a success? Because every little child is a little Englishman, Frenchman, German, Italian, or Englishwoman, Frenchwoman, and so on. A poet says, "the child is father to the man," or the woman. This means that we shall be very much the same, when we grow to be a man or a woman, as we are as a child. If as a child we are quarrelsome, selfish, always wanting our own way, and unwilling to give way to anybody else, we are only too likely to be quarrelsome and self-willed when we grow up. If, as children, we try to be like Jesus, sweet-tempered, kindly to everybody, forgiving little injuries, looking out always to do good turns to somebody, we are growing the character that will make wars impossible. That is how "the little child" can lead the nations into better temper and better ways of settling their differences than quarreling and trying to kill each other about them.

When some grown-up disciples of Jesus were jealous of each other, and arguing which should be greatest when He came into His Kingdom, He set a little child in their midst and said, "Except ye be converted, and become as a little child, ye cannot enter into the Kingdom of Heaven." I wonder if He was thinking of what Isaiah said? The little child can lead the wolf and the leopard and the lion nations, if he or she will, just as my friend's Minnie led Ponto away from the dustman.

By keeping "Church Management" upon its present policy you will continually be adding new friends to your subscription list.

C. E. USHER,
First Baptist Church of South Hampton.

Taken from "The Art of Addressing Children." Used by permission of the publishers, George H. Doran Company.

What Does It Mean to Be a Christian?

A Sermon by William Pierson Merrill, Minister Brick Presbyterian Church, New York

II Corinthians 5:17—"If any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new."

WHAT is the real difference between the man who is a Christian and the man who is not? It is hard to say. Our religion has so permeated our common social life, it so tinged our manners and our morals, that outward marks of distinction have well nigh disappeared. As you tread your way through the crowds on the street, you cannot with any assurance say to yourself, "This man is a Christian, that man is not." You may at times come upon some man or woman in whose face and manner and entire aspect you find plain proof that he is one of God's own, or sad evidence that he is far away from God. Yet even in such judgments, you cannot be sure. An evil heart may hide beneath a cloak of piety, or true godliness be concealed under a forbidding face and form. Who can say exactly what it is that separates the Christian from the unbeliever?

Yet we feel there must be some real difference. Christ said His followers were to be salt. If there is anything sure about salt, it is that it possesses a distinctive flavor. When you taste it, you know what it is. Of course the best use of salt is so to mingle it in food that it is not tasted itself, but makes the food tasty; and the best use of Christians is so to mingle in life that they give flavor to all of life. But the flavor must be there. Get the salt by itself, and one can tell it from everything else. Get a Christian by himself, and one ought to be able to recognize him by very definite characteristics.

Living as we do, in an age in which the distinctive tends to blend in the common, and religion loses its own peculiar flavor and color, and we carelessly call things "Christian," just because we are accustomed to them, and like them, it may be well for us to do a bit of laboratory work. Let us "isolate" some one Christian, if you please, and see just what he is, in distinction from those who are not Christians.

There was a man in the first century of our era who was so evidently a Christian that no one can question the reality or validity of his experience. The fact that he passed from a very different state of mind and heart into the Christian way makes the contrast more sharp in his case than in many

others. Moreover he had a marvelous power of giving expression to his soul-processes. He could tell what went on in his life as few have ever been able to tell such hidden truths. In the passage of which our text forms the center he sets forth very clearly what it means to be a Christian, as he sees it. And we know that no one has ever seen it better.

This is what he says it means to be a Christian: "If any man is in Christ, he is a new creature; old things have passed away: behold they are become new." A Christian is a new being, living in a new world. Professor Mofatt finely renders this verse: "There is a new creation whenever a man comes to be in Christ: what is old is gone, the new has come."

Our first reaction to such a statement may be one of protest. Surely it is an exaggeration. If one who is an unbeliever today becomes a Christian tomorrow, he goes on living in the same world.

But does he? "The mind sees what it carries with it, the power of seeing," says a wise man. Nothing is surer than that a new point of view may make a new world. Is there one of us here so poor that he cannot look back and see how the coming into his life at some time of a new idea, a new companionship, a new vision, has really made life different from horizon to horizon? It was the same world after Copernicus had made his discovery; but was it? A new point of view makes the whole world new. So it was with Paul. So it always is with a real Christian. "There is a new creation; the old is gone; the new is come."

One may be slow to recognize the profound nature and extent of the change. Jesus called it a "new birth," so complete a change did it seem to Him. But only in maturer years does a child learn what it means to be born. None the less that birth is the beginning of a new creation; and so is the experience of becoming a Christian.

But Paul does not rest with this general statement. He goes on to specify ways in which the life of the Christian is new. The Christian has a fresh point of view as to all the great objects of human thought and living; he sees in a new way the world, God, Christ, his fellow men, himself. It is as if the eyes of his soul had been strangely out of focus. Now, through the healing touch of Christ, they see

straightly and truly, and every object on which he turns his gaze flashes into new meaning.

These are the great visions he catches, as Paul states them:

"All things are of God."

"God was in Christ."

"We know Christ not after the flesh."

"We judge no man after the flesh."

"We live no longer unto ourselves, but unto Him."

These are the five points in the true and full experience of a Christian.

To the true and thorough-going Christian the world is new. He lives among the same objects as before. His home, his business, his work, his play, all are the same. Yet all are different. What makes the difference? This, above all, Paul replies; that now "All things are of God." And that means that all things take on a new beauty, a new vividness, a new personal interest.

There is between the world as viewed by one who is a Christian and as viewed by one who is not, something of the difference that obtains between a great and beautiful estate viewed by an outsider and viewed by the heir to many generations of ownership. The stranger may be sensitive to its beauties of woodland and meadow, of manor house and park, of portrait gallery and drawing room. But how much more it means to one whose own grandfather planted the trees or laid out the driveways, who sees in the portraits faces dear to him, to whom every object in house and grounds is precious because of personal associations, memories, or traditions. There ought to be just such a difference in this world, as the Christian views it. It is the home of his Father. He has a sense of personal touch and ownership, or heirship. "Heirs of God, and joint heirs with Christ." The true Christian is at home in the world; for it all belongs to God, his Father; and in all things he feels the presence of the living God.

"The sun, the moon, the stars, the seas,
The hills and the plains;
Are not these, O soul, the vision of
Him that reigns?"

For a long period there was a persistent and lamentable fashion of calling this world a "desert drear," a "foreign land," through which we Christians were making pilgrimage to our true home. What a travesty of the real Christian view! Rather is the truth

found in that glad outcry of a great modern Christian,

"This life's for us no blot nor blank. It means intensely, and means good."

The Psalmist long ago caught the right idea when, going out into the open air after a great thunderstorm had washed all things clean, and every object stood out glorious in the clear light, he exclaimed, "In Thy temple everything saith, Glory!" Paul caught a vision of the truth when he described the Christian as one "alive unto God." The Christian has caught a new point of view about the world in which he lives. Wherever he looks, he sees the glory of God shining through the commonplace; "Earth crammed with heaven, and every common bush afire with God." The Christian is living in a new world; for his eyes are open to see God in all things; and all things thus take on a new meaning and glory, a new richness and joy.

But this is only the beginning of what it means to be a Christian. This is only the outer court of the temple. There is a new creation when one becomes a Christian, not because he sees God in all things, but because he has a new view of God.

What is God? How the human mind has wrestled with that great question! It has sought God in the stars. Sometimes it has seemed to find Him there; sometimes it has only lost itself. It has delved into the processes of nature, seeking the deep truth about God. Out of such painful, eager unremitting searchings have come wonderful conceptions of God, what He is, what we may think of Him. Still the human spirit looks up fearfully into the darkness, or into the unearthly brilliance, and asks, "Who art thou, Lord?"

But the Christian is one who has found his answer. Not a full answer; "who by searching can find out God!" How can the finite mind define the infinite? But the Christian has an idea of God with which he can live and work, that can fill him with joy and peace and strength. For the Christian knows that "God was in Christ." Those four simple words form the basis of his faith. "God was in Christ." That was Paul's faith. That is the faith of every Christian.

The Christian knows God as others cannot know Him. He finds Him in that human face and form, as nowhere else. He hears Him best, not in earthquake and thunder and tempest, but in the still, small voice that speaks in the Gospel. The Christian is like the little child of some very great man. Others see the great man at a distance, in public; they estimate him by his deeds, his policies, his management of affairs. They speculate about

him, judge him, misjudge him. But the little child knows him in the simplicity and intimacy of the home life, knows him as the outsider cannot.

It is sufficient for the Christian that God is in Christ. There he finds God and is satisfied.

There is a picture, which may or may not be a great work of art, but it is a great symbol of truth. It represents the sphynx towering above the sands, mysterious, typifying the eternal question; and below is the man, the woman, and the child Jesus. One look at that picture reveals that which is distinctive in Christianity. For the Christian finds in that little human child, in Christ the Son of Man, what the human intellect has vainly sought through ages of speculation and questioning. "God was in Christ," that is enough. One who knows that has entered on a new life.

For he knows through this revelation of God in Christ that God loves men, seeks to reconcile the world to Himself, is ready to forgive. Others go on seeking after God; yes, the Christian gladly joins in their search, for he knows that there is no end to the richness of the knowledge of God that may come to the earnest, seeking human soul. But all the time, he knows in his heart what God is. Nothing that he, or anyone else can ever discover, will change that basic knowledge that God is what Christ reveals Him as being. There is infinitely more to be known about God; but he knows God, in Christ.

Further than this, the true Christian has a new view of Christ. What is Christ? A great teacher, who lived many centuries ago? A wonderful figure in the development of history? A beautiful, matchless example of what humanity can be? A supernatural figure, breaking into our world? All this and vastly more He is or may be. But the Christian is one who says, "Though I have known Christ after the flesh, in all these ways, yet now henceforth know I Him so no more." Again, that which distinguishes the Christian from the one who is not a Christian is that the Christian has a personal, spiritual experience. He has a present knowledge of Christ.

"Warm, sweet, tender, even yet
A present help is He,
And faith has still its Olivet,
And love its Galilee."

Christ, to the Christian, is no mere figure in history, or force in religious development, or theological image. He is a living, present, friendly reality, intimately in touch with the inner life of the soul, one with living, spiritual facts and forces, strangely mingled with all our holy impulses and com-

radeships. As we see God "in Christ," so we see all our spiritual life "in Christ." We see Him, not afar off, but near and real, not merely known for what He was, but loved for what He is.

Out of these new ideas and ideals and feelings in the heart of a Christian come new attitudes toward men and life. Because the Christian sees that all things are of God, and that God is in Christ, and that Christ is a spiritual presence, one with his own true life, he must look at men differently. "Wherefore we henceforth know no man after the flesh," or, as the best modern translation gives it, "We estimate no one by what is external."

Friends, if that were what it really meant to every Christian, to be a Christian, what a different world this would be! For one of the heavy curses that rest on this world of men is the way we persist in estimating men by externals. Race-prejudice, excessive nationalism, international jealousies, caste feeling, class antagonism,—these hateful things are all varying aspects of the one great sin of judging men "after the flesh." Is it any wonder that Christianity broke upon the Roman world of the first century like a light from heaven? A social order based on slavery, a world seamed and streaked with bitter antagonisms, where race and clan and position meant so much; how tremendous was the challenge of a religion that proclaimed to such a world, "There is no more Jew and Greek, circumcision and uncircumcision, bond-man, free-man, male, female. But Christ is all, and in all!" That Gospel of universal human brotherhood indeed made "all things new."

Still it is a mark of the true Christian, that he "estimates no man by externals." In that very fact is joy and freedom and real life. But must not everyone of us search his soul, to see if he has thus entered fully into the Christian spirit, if to him humanity is more than any or all of its accidents or cleavages, if he actually "judges no man after the flesh?" On the whole Christianity does stand for that great ideal of universal human brotherhood. Its great missionary enterprise is the outstanding expression of the spirit that holds all men everywhere, regardless of color, race, or condition, to be equally children of God, entitled to the best there is in the world. It is the peculiar duty and privilege of the Christian today, in a world disturbed by fresh passionate outbreaks of the spirit of exclusiveness, a world that emphasizes cleavages, and deliberately encourages them, to stand for the spirit that judges no man by externals.

There is one more clear distinguish-

(Continued on Page 193)

The Dilemma at the Jordan

A Sermon by Rev. James Black, D.D., St. George's United Free Church, Edinburgh, Scotland

THE time was now ripe. After the long years of quiet preparation,—a gracious boyhood and a clean stretch of working manhood, with many long thoughts and wonderings that must remain a sealed book to us—the soul of the Redeemer was stirring in the life of the man. The mysterious bidding of God was working in Jesus to a clear issue and a great adventure.

Personally, I rejoice that we know next to nothing of His early days. It would be no gain for me to have a string of precocious incidents and sayings such as fond parents store in their memory regarding the budding genius of their children. I like that strong note of reticence, so unusual with us, where St. Luke remarks that His mother "kept all these sayings in her heart." Wise mother!

All that need be said about the grotesque accounts of His boyhood given so lavishly in the uncanonical writings is that they are as foolish as they are spurious. They were written no doubt to honour Him, according to the ideas of the age, but some of our attempts to honour Jesus may only defame Him. They certainly defame Him when they are inventions.

As things are—and I for one am grateful—our Lord steps clear on to the stage of His ministry, as if He had just come straight from the presence of God. It is a spiritual gain to us that He has no past. Let us leave these thirty years to Himself, for they belong only to Him and to God. It is enough for us to know that the period of His youth and manhood was a dawning shaping time of wonder and resolve. Surely the world has more than it can ever grasp or understand in the three rich years of His active ministry. In an ideal sense, it is not Jesus the Boy, or Jesus the Workman, but Jesus the Christ with whom we are concerned. We know all that we need know.

The time was now ripe.

The long slow processes had at last fully gathered to a head, and Jesus felt definitely the urge of God. Unlike other gifted men, conscious of big possibilities within them, He had not been impatient at the prolonged delay, nor had He betrayed petulance regarding God's postponements. Though the winter may have seemed unduly long, He had quietly stayed the coming of the spring-time. Now that it

had come, stretching Himself as a rested man awakening from sleep, He walked slowly out from the home and the carpenter's bench to the new adventure.

Perhaps that waiting was God's final test.

At this moment, He feels the thrill of His new-found gifts. God's whisper, so long deferred, has roused Him to a knowledge of two things—His work and Himself. Of the two it may well be that the discovery of Himself is the greater, for by it the other was conditioned.

We cannot know how or when it came, though we may well hazard the suggestion that John's clear message of the Kingdom served as one of the prongs of awakening. But we do know that the call has come,—at last. A sense of His own greatness stirs in Him,—a unique conception of His mission based on a unique conception of Himself.

Why need we wonder at this, even on a human level? I have met young men, poor triflers compared with Jesus, who with some little hot spluttering message in their heart, have felt themselves strangely aloof from the world. If we do not think it remarkable to see some young reformer thus exalted, why need we doubt that Jesus, with the full burden of God in His heart, should feel Himself at this moment strangely unique and supreme?

I emphasize this, and dwell on it, because of what follows. For it is Christ's uniqueness, majestically felt in His own heart, which creates this dilemma at Jordan.

For out there at the river, clothed like a hermit and with the gaunt face of an ascetic, there was a young prophet, John the Baptist, working wonders, a man with a flaming message who feared no one but God.

The fierce preaching of this man had been portentous. He had stirred the Israel of his day, as few at any time had ever done. Men of all orders and ranks,—Pharisees and soldiers, taxgatherers and priests,—had flocked to him in fascinated wonder. He was a magnificent survival, a prophet after the days of the prophets, but with more than a prophet's motley crowd.

This sermon is from a volume to be published by Fleming H. Revell Company, and is used by courtesy of the publishers.

This diversity of his appeal is one of the proofs of his greatness. A stronger proof lies in the fact that he compelled his audience to come to him in the desert instead of his seeking them in the cities. But the clearest proof of all lies in this,—that though he was as elemental and characteristic as any man who ever preached, yet his personality was drowned in his message. St. Mark calls him "the voice of one crying in the wilderness." That is the finest tribute to a preacher ever recorded.

He was a great "voice" calling the world from its sin, and preaching the vehemence of God. The one note of his doctrine was sin—sin national and private, sin that cried to Heaven. The one demand of his preaching was repentance. "Ye are all a generation of vipers." This is the roll of muffled thunder. "Bring forth fruits meet for repentance."

At this moment, he was at the height and crest of his mission of cleansing. Though the mighty and the great came to his feet, he truckled to no man; but from them all, priest and publican alike, he demanded this one thing, repentance. They were all of them God's apostate people: and before he would baptize even the best of them, they must first baptize themselves in their own purifying tears.

"Repent!" "Repent!"

It was a Baptism of Repentance,—that only.

How would Jesus, unique in His own soul and conscious of no need such as John exacted, relate Himself to a message like this?

It is easy to understand the difficulty as it touched our Lord.

If this crusade of John was purely a Baptism of Repentance, Jesus, whom no person could convict, could not accept. He acknowledged sin to no man. Whether we admit this or not, it is at least a clear note of His own consciousness. He is the only man in history who never acknowledged sin without being called a hypocrite or a self-deceiver. "Which of you convicteth me of sin?"

How then would a pure soul like Jesus treat the Baptism of John?

Even although God was evidently working His own wonders through this man in His own way, yet the gate through which the prophet called the nation to God was the narrow gate of

repentance. With no consciousness of need in His own heart, could Jesus stoop to enter in?

There were one or two courses open to Him which might have agreed with His uniqueness, and in human eyes might even have seemed to enhance it.

(a) So far as He Himself was concerned, He might have said, "This ministry of repentance is salvation for these needy people, but of course, it cannot in any way apply to me. By God's love, I come to my great work with a stainless heart. Having nothing to confess, I need no cleansing tears."

Thus, in His own feeling of purity, He might easily have neglected this ministry of John. In no sense had it any concern with Him or any bearing on His own fortunes. We can easily picture Him standing aloof, no doubt with a sincere benediction, but yet regarding it as something that had no imaginable relation to Him. In every good sense, He might have felt Himself "above" it.

In one view—a good view—that course of conduct might have established and indeed enhanced His uniqueness in our eyes. Some of us might have praised God that Jesus felt Himself divinely superior to such a message as this Baptism.

(b) Again, He might have advanced further and argued, on the positive side, that though John's ministry had served its own day superbly, yet since He Himself had now appeared its day was done.

John's preaching was a beautiful relic of the past,—the past that was now swallowed up for ever in the glorious present. The Baptist had only foretold that the kingdom was coming: Jesus announced that at last the kingdom had come. Thus in a quiet but assured way, He might have brushed John's baptism aside, as an obsolete thing, good in itself, no doubt, but now finally superseded. The prince's herald retires when the prince appears.

To some minds also, such an attitude might have been fully consistent with His uniqueness and might even have seemed to enhance it.

(c) Yet again, with His own soul hot with God's full vision, He might not only have slurred and neglected John's Baptism, but might easily have opposed and decried it.

In His eyes, admittedly, that ministry of John was an imperfect thing. It was a great half-truth. It proclaimed only aspects of God and aspects of sin. Is it not our duty to smash imperfect things, lest they lure simple souls from the biggest and the best?

Moreover, for some time to come, John was certain to be a faint rival of Jesus, and might draw some seeking

souls from His sway. For the sake of His own unique work, it might be better therefore to trample John's ministry in the dust and break his influence. This is a common way with the big men of history: they prove their own power by breaking their rivals.

Some of us might well think that this was the perfect way for Christ to prove His uniqueness.

That was what He might have done, as we see it in our pitiful worldly wisdom.

What did He do?

Bidding His mother and brethren farewell, He walked out of Nazareth one summer morning along the dusty ways and through the scrubby hills, making for the pools of Jordan. He joined the throng of troubled seekers whose anxious feet had beaten paths like sheep-tracks through the rough country. He mingled humbly with this pilgrim mob until they brought Him to the motley concourse at the river. There He stayed all day, watching with His loving eyes this great sacrament of a people's awakening and cleansing. Then, as twilight gathered and the weary people trudged homewards,—some, praise God, with lighter hearts,—Jesus, "when all the people were baptized," went up to John.

Quietly and yet with a note of authority He asked to be baptized. There, alone with the silent stars, He faced the weary preacher.

Sir, I would be baptized of thee.

What took place thereafter was a subtle tribute to Jesus and John.

It was a tribute to Jesus in that it shows how, then and always, men came under the magic sway of His personality. They might hate Him: they might love Him. They might fear Him: they might trust Him. But one and all, then as now, were forced to admit the majesty and compulsion of His character. Whatever John may have known about Him, he felt this constraining power.

It was a tribute to John also in that he, an approved man on the crest of the wave, recognised in this humble relative of his the final messenger of God. I think this is John's biggest moment. There are no blinkers for the eyes so deadly as a near kinship! We are so ready to acknowledge great qualities in some stranger, while we only smile indulgently at our own brother! One may be too near to things to see them in their true focus.

To John's shamed protest that he should presume to baptize Jesus, our Lord made a reply that is now one of the great sentences of literature. "It becometh us to fulfill all righteousness."

In undergoing this Baptism of John, needless to say, Jesus did not confess

sin. It was not with tears but a solemn and assured joy that He went through the service. But in that great sentence of explanation He gave us the compelling reason that led Him to take this step,—how He, though conscious of no need, should undergo a Baptism of Repentance.

By the message of this sentence He gloriously solved His own dilemma. "What relation shall I have to John? What attitude shall I take to his crusade of repentance?" With this sentence on His lips, "it becometh us to fulfill all righteousness," He stepped into the low water of the pool.

"Sir, I would be baptized of thee.

Why did He do it?

Even if our words be but broken guesses at truth, it may help us if we express them. We need not profess to understand the motives that moved a pure soul like Jesus, but in that sentence of His He left the door of His heart a little ajar.

Did He hope perhaps that some of us might peep within?

1. At the outset, with serious purpose, He thereby aligned Himself with everything He knew to be good. He greeted God whenever He saw His shadow.

For Him, without doubt, this baptism of John had serious faults: it was far from perfect. But, on the other hand, it was the one thing in that age that stood out unmistakably for God and good. So He quietly overlooked the defects in it that were personal to Him, and publicly identified Himself with this crusade for righteousness. He seemed to reason that even if He did not need this baptism of repentance, there were millions who did!

I find in this a gracious guidance for myself in countless things.

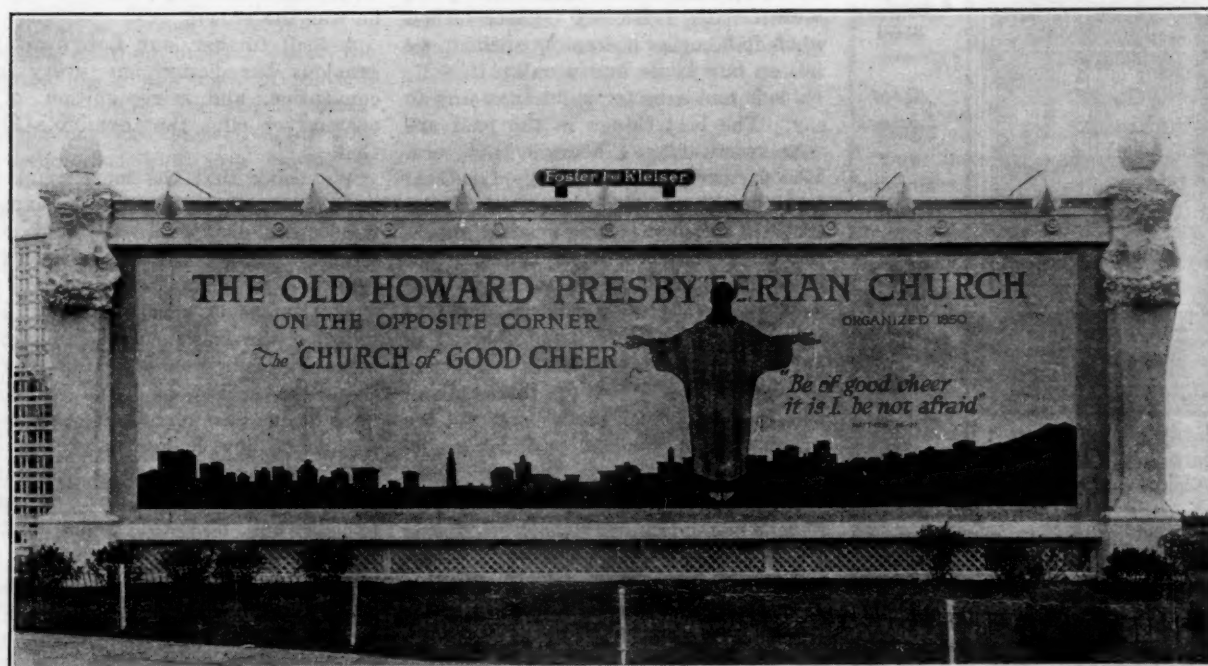
I look, for instance, at the modern church. As I examine this institution, I become painfully aware of its faults. It is a broken thing, so broken that many a passer-by reviles it openly. It may have gold in it—no doubt it has—but sometimes I see only a mighty mass of dross. I question if any one can criticise the faults of the church, as a serious-minded minister can. The shortcomings, the failures, the open contradictions, the meagerness of our love and life, the wretched contrast between profession and practice,—sometimes, as I look at the Church, I see only its ghastly shortcomings.

What shall I do with it then?

Stand outside and shake its dust from my feet? Neglect it because I do not need it? Denounce it because it is so imperfect? Judge it not by its attainments but by its failures?

Or shall I steal up like Jesus, and line up like Jesus, knowing all its imperfections but knowing also that it is

Bill Board Publicity



the one clear thing in this bleak world of ours that stands for God and goodness? Like Him, shall I take my part in it even though I could criticise it? Yes, I could criticise it, none better! But may it not be the big thing, and the Christian thing, simply to enter in and take my saving share in its work?

I feel the same with every scheme of reform that is pressed on my notice. How inadequate they all are! Any child can see their faults and blemishes.

Here, for instance, is some temperance reform. But ah! have you noticed how inadequate it is, and how open it is to criticism? If I set my mind to it, I could tear a thousand gaping holes in its side.

Here again is some social reform. But the injustices that are wrapped up with it! The inadequacies of its provisions! The loopholes through which a hundred scoundrels may work their evil will! How can a man, with any self-respect, take part in these schemes that are so full of patent shortcomings?

In all these things, I love the way my Master did.

No one could have criticised this inadequate baptism of John more than He. No one indeed had less need of it than He. But He stepped into the water of Jordan, and said, "Sir, I would be baptized of thee." For He saw a little bit of God in this crusade of the preacher, and taking His lance in His hand, He marched with the crusaders.

Bill Board Advertising

Through the courtesy of "Presbyterian Publicity" we have the privilege of showing this interesting spread of the Howard Presbyterian Church, San Francisco, Cal. If we have to constantly look at billboards we certainly prefer something of this nature, to cigarettes. This particular sign was donated by a local advertising firm. It would make a splendid special project to interest some live layman in.

2. I said that He aligned himself with everything that was good and worthy. In as serious a sense, He now aligned himself with everything that was evil and worthless.

The evil of the world—especially in that thing we call sin—is gathered up in us. When Jesus stepped into Jordan, He ranged Himself by our side: for He joined Himself to the great company of the afflicted people of His day. He entered into a glorious community, a solidarity, with such broken and defeated souls as we are.

This is one aspect of the baptism which no wise man will dare forget. It shows us in a wonderful symbolism the quality of the Lord we serve. He did not need this baptism. But I do! And He is standing now where I stood.

What shall I call this gracious act?

I dare not call it "condescension." That suggests a picture of some superior person conscious of the praiseworthiness of his act. I call it rather the identity of sympathy. The genius of true sympathy is that it stands, humbly and fully, where its object stands.

Our Lord did this. Do we?

With us, a sense of uniqueness always separates. We stand apart in our lordly greatness. But Christ's greatness only led Him to identify himself with us. It is true that He entered into our experiences in all ways: but this deed at the river is His greatest act of identity.

See Him now, standing in the low water, just where all the needy folk had confessed their sins.

Our Lord did this. Do we?

I observe that as soon as any one of us feel a note of distinctness we stand off in mental isolation. Superiority with us means aloofness. A little learning—and we feel strangers with the ignorant! A touch of birth—and one would think we were of another order of clay! Some wealth—and we feel as if we could buy souls like bricks! Human greatness is human pride.

There He is standing in the water of Jordan.

An hour before, I saw a crowd of needy souls standing in the same place.

One with God. One with us.

Again, in this act, I consider that Jesus linked Himself definitely with all the honourable past.

John was the last of the prophets, a pathetic survival of great days. He was of the order of Elijah and Amos, and in message and methods alike, he was of their breed.

With new light in our hearts it is so easy, so tempting, sometimes so cheap, to condemn the past. In our

DIETZ
New Style
Illuminated Bulletin Board
Steel Letters
Bronze Frame
Church Name Engraved Glass
For Lawn or Building

Ask for New Catalogue 1925 Church and Sunday School

Wm. H. Dietz Dept. W. 20 E. Randolph St. Chicago, Illinois

"Church Management" is so splendid in its artistic appearance and arrangement, so suggestive and helpful in its contents, each issue being a little better than its predecessor, that it is a real joy to study it. I wish you the large success that the high quality of "Church Management" merits.

FRANK HAMPTON FOX,
First Congregational Church, El Paso, Texas.

New Words, New Words
thousands of them spelled,
pronounced, and defined in
WEBSTER'S NEW
INTERNATIONAL DICTIONARY

The
"Supreme
Authority"

Get the
Best

Here are
a few samples

broadcast	abreaction
agrimotor	hot pursuit
Blue Cross	mystery ship
rotogravure	junior college

Esthonia	askari	Fascista
altigraph	cyper	Riksdag
Flag Day	sippio	Red Star
mud gun	sterol	paravane
Ruthene	Swaraj	megabar
rollmop	taiga	plasmon
sugamo	sokol	shoneen
psoriasis	soviet	precool
duvetyr	realtor	S. P. boat
Czecho-Slovak	camp-fire girl	
aerial cascade	Air Council	
Devil Dog	activation	
Federal Land Bank		

Is this Storehouse
of Information
Serving You?

2700 pages
6000 illustrations
407,000 words & phrases
Gazetteer & Biographical
Dictionary

Write for a sample page of the New
Words, specimen of Regular and India Papers, FREE.

G. & C. MERRIAM CO., Springfield, Mass., U.S.A.

modern literature, every young, callow Georgian discourses with a sneer of the age of Queen Victoria. In fact, we all speak patronizingly of the past,—until it is sufficiently past! Then when it becomes decrepitly ancient, we fall on our knees and worship it.

Jesus had a better right than any to say, "The best things in the past are now swept out. I begin a new era. Men formerly groped blindly for God: I bring them God himself. Every truth in the past is now grandly superseded. Perhaps, in order to show how new and searching my message is, I should treat John as if he were an anachronism."

He might have said that.

Instead, He definitely linked Himself, publicly, with this last of the prophets. In asking for the benediction of John's baptism, He linked Himself with every good thing that men had struggled for through days of sorrow and blunder.

I would learn from my Master this beautiful secret.

Our age, except in certain churchy circles which live in undiluted medievalism, is in grave danger of despising the past and trying to cut itself adrift from its influence. I do not know much of Bolshevism. Who does? The fault is not ours, for the Bolsheviks have left us to judge their creed by their actions: and these, I fear, are not savoury. But so far as I understand it, I have one quarrel with this creed. It believes that it can only remedy the present and save the future by cutting itself wholly adrift from the past. It seems to believe that everything in the past has been worthless and rotten. Therefore let the past go; for it has no experience or lesson that can help a modern man! The one way to build a new society is to raze everything to the ground and start afresh.

I believe in progress. In spite of all the muddle of life, I believe in progress. But I do not believe in disconnected progress. I believe in new things. But I do not know of any new thing that has not sprung from older things, as a flower evolves from seed. If the creed of the Bolshevik advocate represents a universal smash of everything, social or religious, that has its roots in the past, his ideal action is to put a revolver to his own head. For the Bolshevik, like every one of us, is the greatest embodiment of the accumulated heredities of ageless strivings.

The only future worth having is a future that honours the past, and indeed grows out of it. I like my Master's way in this. He set out, more than any one ever did, to revolutionize life and religion. But I praise God that His first great act was to step

into Jordan and link Himself with John, the last of the prophets. In acknowledging the Baptist, He acknowledged the long processes of which he was the crown.

4. Still further, our Lord's act is a gracious benediction on every good convention, and a recognition of all customs or rites that exhibit a bit of God.

We think that the more original a man is the more should he be expected to despise ordinary ways and strike out on lines of his own. Indeed we regard it as a mark of "bigness" that a man should be unconventional. I admit that the fresh eye of genius often sees how hollow and empty conventional ways may be. We become so used to our fashions of life that we do not notice how hollow they ring.

It may be equal to a revelation, sometimes, to shake ourselves out of ancient and accepted modes. Otherwise, life would be dominated, and cursed, by convention.

Yet I cannot but think that every good man should seriously consider his relation to all established practices and canons of conduct. It is so easy, and so foolish, to despise them. But it may be a bigger and finer thing to honour good observances than to imagine ourselves beyond them. It was a mark of greatness even for such an original soul as Jesus to say "It becometh us to fulfill all righteousness."

We soon learn that life runs, and must run, in conventions: and if a convention lives at all, it is because it has some real contribution of goodness hidden in its heart. In mock superiority, shall we kick these things aside? We do not need them, perhaps,—but do others? All strong men show the quality of their strength by remembering those who are lame.

I may say, for instance, that the formal and conventional methods of Sabbath observance need not apply to me, for I try to observe the day of God in spirit. Why should I be bound by this hoary convention?

I may do one of two things—go my own way, as Jesus might have done, had He cared; or go the way that helps others, and so fulfill all righteousness. I cannot help comparing the petty little ways of some human soul in revolt with the way of my Lord. Though He was as original as the very breath of God, He said so simply, "It becometh us to fulfill all righteousness."

Thus He settled His dilemma at Jordan.

He considered that the least in the Kingdom of God was greater than John. But He ranged Himself by the side of the prophet.

"Sir, I would be baptized of thee."

Such a Lord!

What Does It Mean to Be a Christian?

(Continued from Page 188)

ing mark of the Christian. For the Christian has a new view of himself. "That they which live should henceforth live not unto themselves, but unto Him who died and rose again for them."

Here is the most practical difference of all. The Christian is one who, through the grace of God brought to Him in the sacrifice of Christ, no longer lives to himself, but to Christ. It is a change of motive, the greatest change a human life can know. Shift the center, and you change the whole area.

What a stupendous change it made when Copernicus turned man's view of the world from a geocentric to a heliocentric view! Men had always taken for granted that the life of the universe revolved around this little planet, earth; sun and moon and stars were made to light it. Suddenly came the truth; the sun was the center, and the earth was part of that which revolves about the sun. Soon men discovered that the stars were vast worlds; and the earth began to shrivel and shrink. Some day men will realize fully what they have hardly begun to suspect as yet,—that a large part of the true greatness of man's soul dates from the day his earth shrank to an infinitesimal dot.

Just as great is the change that comes in one's view of life, yours or mine, when he awakens from the idea that he is the center, around which all else revolves, for which all else exists, to the great truth that Christ is the center, around whom one's life revolves, for whom one's life was made. A Christian is one who knows that he must no longer live to himself. He has a new object of love and service. His ambition is no longer for himself, but for his Lord. He seeks no longer a kingdom of his own, but the kingdom and righteousness of God. He cries, "God be magnified in my body, whether it be by life or by death." He enters into the joy of self-forgetfulness,—the greatest joy human life knows, the joy of losing one's self in a great adventure for God, only to find one's self more fully, more gloriously, in Christ.

This then is what it means to be a Christian. A Christian is one for whom there has been a new creation. As Paul says earlier in this very letter, "God who said, 'Let there be light,' has shined in our hearts with the light of Christ"; and in that light a new world is revealed: all things are new, for all things are of God; and God is new, for we know Him in Christ; and Christ is

new, for we know Him as a living Saviour and friend, not as a figure in the past; and men are new, for we see them all as brothers, with all artificial distinctions removed. And, above all life has a new motive; for henceforth we live, not to ourselves, but to Him!

To enter into this experience means freedom, joy, and life. A new view we call it; but it is simply the true view; the full, sane, straight, real view of life and God, and self, and all things. It is to have the scales fall from one's eyes, and see things as they are. It is to escape from the petty, partial, traditional, self-centered, self-motivated life into the life God meant us to live, the life that is life indeed. A Christian is just a human being set right through the grace of God in Christ.

Who does not want to be a Christian, if that is what it means? And that is what it means. To be a Christian is to enter on a new life, with a new point of view. It is something more than holding certain doctrines or creeds. The doctrines are deeply embedded in the experience, like the bones in a body. There are great, magnificent beliefs involved in those vivid realizations that all is of God, that God is in Christ, that Christ is with us and in us, that all men are one in God and in Christ, that we are not our own, but His. There is a whole noble creed there, the sort of creed one wishes we had as the authoritative expression of our Christian faith. But, even so, the most important thing is not the creed, but the spiritual experience which is at once the basis of the beliefs and their fine flower. To be a Christian is to see life and God and Christ and men and self as they really are, and to live by that vision.

If to any of us the vision has grown dim, if being a Christian has come to be a dull and perfunctory matter, holding certain doctrines in the mind, keeping up certain practices, defending a traditional code of conduct, may the spirit of God quicken us now to the new view which the true Christian has, so that we may enter into the joy of our Lord by entering into His view of life and God and all things. And if any to whom these words come have never really come to Christ for the secret of life, never begun to trust in His grace, and to live in His way, may the spirit of the living God open their eyes that they may see this Christian way of life in its simple beauty and wondrous glory, and may long after it with an irresistible desire, that the blessing promised to hungry and thirsty souls may come to them. Life is full of rich gifts and graces and possibilities. What a wonderful thing to be an artist, a poet, a composer, a

(Continued on Page 205)

Girls' Problems —and Mother Ruth

Girls' problems are as acute and distressing today as they always have been since the days of Mother Eve. But Mother Ruth knows the Saviour of girls, and with prayerful, spiritual wisdom she solves the problems of a host of real girls who cry out to her for help; her answers appear in almost every issue of The Sunday School Times.

The Times has published no feature in many years that has aroused such extraordinary interest as this. Not only girls but young men, and older women and men, follow the department eagerly and have almost swamped The Times with their letters.

W. Graham Scroggie, Britain's foremost Bible teacher, now writes every week exclusively for The Times a full exposition of the International Uniform Lessons. His is only one of sixteen different features on the Uniform and Whole Bible Course in this journal.

Is it really Christ's tomb? Do you know the facts about the shrine of Venus recently discovered by the Garden Tomb outside Jerusalem, and why this may positively identify it as the place where our Lord's body was laid? Professor Melvin Grove Kyle, the archeologist, keeps you posted in his Archeological Department in

The Sunday School Times

Published Every Week

Dr. A. C. Dixon says: "The greatest Christian journal in the world, in my humble judgment, is The Sunday School Times. If you are a Sunday-school teacher, you certainly need The Times; if not—you need it even more."

The subscription rate is \$2.00 per year. In clubs of five or more copies, either to separate addresses or in a package to one address, \$1.50 each per year.

128

THE
SUNDAY SCHOOL
TIMES COMPANY
Box 1550
Philadelphia, Pa.

For the 25 cents enclosed please send The Sunday School Times for 10 weeks to

Name _____

Address _____



**KEEPING MAILING LISTS
right up to the minute is easy with
THE BELKNAP
ADDRESSING SYSTEM**

NO need for cumbersome, expensive machinery—no outside help.

Adding one or more names to your list is done just as quickly, just as easily, as an envelope is addressed by your secretary.

And that stencil, so readily made, will give you more than 500,000 clear, legible impressions, without terminating its usefulness.

**You're Paying for
Addressing Machine
Advantages Without
Getting Them—**

—paying in pastoral letters, notices, etc., that you are probably not sending out because of the lack of time and labor—paying in small Church and Sunday School attendance resulting from your inability to keep in close touch with members. How many times a year you are paying for them depends on the size of your congregation.

Enjoy these benefits, with the Minister's Hand Addresser. There is a model to suit your particular addressing needs at a price you'll gladly pay to enjoy its time and money-saving advantages—as low as \$25.00 F. O. B. New York City.

The new booklet, "Decreased Costs—Increased Profits," gives you complete facts—mail coupon for it—TODAY.

RAPID ADDRESSING MACHINE CO.
BELKNAP SYSTEM

34 WEST 23rd ST.
New York, N. Y.

RAPID ADDRESSING MACHINE CO.,
34 W. 23rd St., New York.

☐ Send FREE booklet, "Decreased Costs—Increased Profits."

We have members.

Name

Address

More Illustrative Diamonds

MAN DOES NOT LIVE BY BREAD ALONE

"In Captain Scott's expedition to the South Pole we read in the record of one of the parties: 'There is no doubt that during this period we were all miserably hungry, even directly after the meals. Towards the end of June we had to cut down still more, and have only one biscuit per day, and after July to stop the biscuit ration altogether until September, then we started one biscuit a day again.' Yet the resolution of the party was not weakened nor their co-operation interrupted by the shortage of food.

It is, then, a plain fact of experience that man does not live by bread alone. Loyalty, comradeship and honour do in fact often mean more to him than bread."—J. H. Oldham in "Christianity and the Race Problem."

RELIGIOUS VISION FROM WITHIN

"Religion is like a stained glass window in a church. No matter how bright the day may be, you cannot see the beauty of it from the outside. Come in here! Come inside and look at it from within, then you will know. Look out upon life through the eyes of religious faith! Taste and see that the Lord is good, making proof of His claims by your own spiritual palate. Take His yoke upon you and learn of Him and you will find rest to your souls."—C. R. Brown, in *Keeping the Faith*—Article in Volume "Christianity and Modern Thought."

ONE INDIVIDUAL AT A TIME

"Henry Clay Trumbull, near the close of his useful life, was asked which phase of his varied work as a Christian was most comforting. He thought of the many sermons he had preached all over the English-speaking world, of the more than thirty books he had written, of the numberless copies of papers he had published, and then of the innumerable personal interviews he had with individuals, and said: 'The most comforting part of my work as I look back on my life is the work I have done with one individual at a time.' Those who are familiar with the life of this great man will remember that he was always on the alert to do personal work. Many men were led to Christ on the trains, in depots, in hotels, on omnibuses. He prized this above all the other good work he did for God and humanity during all his eminent and useful career."—O. E. Goddard in "Modern Evangelism on Fundamental Lines."

THE ADVENTURE OF LIFE

"A few weeks ago the newspapers published extracts from two letters by an air mail pilot who was killed in the mountains of Pennsylvania while carrying mail from New York to Cleveland. The letters were addressed 'To My Beloved Brother Pilots and Pals' and were marked: 'To be opened only after my death.'

'I go west, but with a cheerful heart,' one of the letters read. 'I hope what

small sacrifice I have made may be of use to the cause. When we fly we are fools, they say. When we are dead we weren't half bad fellows. But every one in this wonderful aviation service is doing the world far more good than the public appreciate. We risk our necks, we give our lives, we perfect a service for the benefit of the world at large. They, mind you, are the ones who call us fools.

'But stick to it, boys. I'm still very much with you all. See you all again.'

"You men, like this air mail pilot, are perfecting a service for the benefit of the world. You are giving your lives. You are ready to take the risks. You know that, in the process, you may be called fools. But your hearts will be cheerful because you will think of your sacrifices as small in comparison with the greatness of your cause."—Eugene W. Lyman in "Address at the eighty-eighth Commencement of Union Theological Seminary."

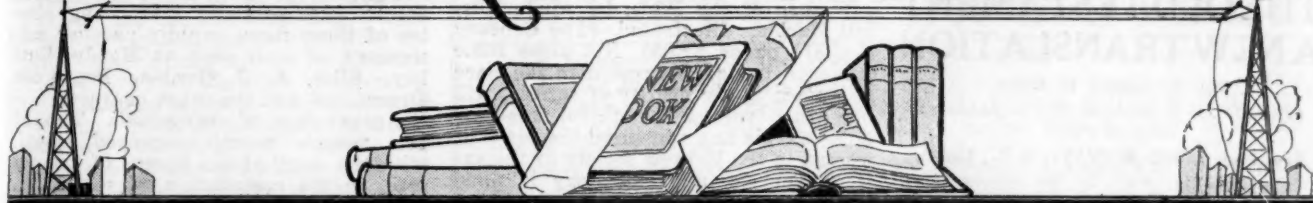
THE MISSIONARY IS HIS FRIEND

"The history of native education in South Africa is the history of South African missions. It is said that a certain wise old native chief divided Europeans into two classes; viz, white men and missionaries. The distinction is significant. To the thoughtful native the white man is the disintegrating force which has broken down his tribal customs and sanctions, and has replaced them with nothing but innumerable benefits to the white man. On the other hand, he knows the missionary to be his friend. It is the missionary who educates his children, who writes his letters, who cares for him in sickness and sorrow, who acts as a buffer between him and the local storekeeper or government official, and whose motives are always altruistic."—Charles T. Loram in "The Education of the South African Native."

THE REBIRTH

"A friend of mine after he had spent the earlier years of his life in business decided that he would study medicine. At first he found his studies very hard as his mind had grown rusty through long disuse, but eventually he got along well except in chemistry. As the second year was coming to its close, it looked as though he was to be beaten. It seemed a slavish task to try to memorize a multitude of formulas, but strive as he would, he saw no reason or principle which united them in a system. Even with the help of a tutor, he could scarcely hope to grope through what seemed to him to be a jungle of disconnected facts. Late one night, poring over a text book, there came a sudden illumination. All at once his mind was put into possession of the secret which bound in a unitary system the diverse facts which were so elusive and fugitive when he depended upon his memory to hold them. From that moment he felt an assurance as strong as his previous doubt and to his own delight and the surprise of his teachers, he leaped to a front place in his class."—From "Now I Know," by J. A. MacCallum.

BOOK BROADCASTINGS



What the Writers have to Offer

Sermons

One Generation to Another, by Harris Elliott Kirk, D. D. (Fleming H. Revell Co., 225 pages, \$1.50). This book is a volume of very interesting and stimulating sermons on outstanding characters and incidents in the Old Testament. Dr. Kirk has been for nearly twenty-five years pastor of Franklin Street Presbyterian Church, Baltimore, where his ability as preacher and lecturer has given him a large prominence. For the past five years he has been special lecturer on Homiletics to Hartford Theological Seminary, and he is also special lecturer at Union Seminary, Richmond. Most ministers will agree that expository preaching is the greatest preaching, and also the most difficult. These sermons are illustrations of the expository method. The preacher makes the parts of the Old Testament which he treats live again. He brings their great teachings to bear upon the problems of modern life. Dr. Kirk has a fine gift of imagination, and his style is therefore, picturesque and readable. Effective in their original delivery as they must have been, these sermons also belong to that rather limited body of sermons which are worth reading, and which are enjoyable as literature. Here are a few of the passages the reviewer marked in his reading: Speaking of Elijah running away from Jezebel, Dr. Kirk says, "His flight at the outset was a genuine retreat to victory. He was not running from an angry woman, but going back to Sinai to get a bigger club." In his sermon on Jacob and his experience at Jabbok, he remarks, "It is easy to give our vices to our children; we rarely give them our virtues; and we never give them our visions. What did Dinah know about Jabbok; that midnight struggle? Not a thing. And the inexperienced girl got into terrible trouble at Schechem." And when he speaks of Job, he remarks acutely, "What the adversary could not do, Job's friends came pretty near doing." The reviewer has not (in a long while) read a volume of sermons with a fresher note than this.—J. E. R.

* * *

Radio Preaching, edited by Philip I. Roberts. (Fleming H. Revell Co., 217 pages, \$1.50). This unique volume contains thirteen sermons which have been broadcasted by different ministers from all parts of our country. The editor has used good judgment in selecting men who have preached what represents accurately the type of sermons that may be heard thru the air. There is an interesting introduction by Bernard C. Clausen, relating experiences of his own, and telling how the radio may be used with best results in church work. The sermons are full of condensed thought, averaging approx-

imately two thousand words. The sermon of the comparatively youthful Dr. Clausen on "God's Thorns," is worthy of special comment. Using the life of Job as a basis, he presents the thought that sore trials and sharp temptations are God's method of putting a protecting hedge about his followers, and testing their abilities.—R. W. A.

Parish Administration

The Minister and His Ministry, by John Mahan English. (The Judson Press, 126 pages, \$1.25). This volume contains three lectures delivered under the John Mahan English lectureship in the Newton Theological Seminary. The lectures include *The Minister as a Preacher*, *The Minister as a Leader*, and *The Minister's Equipment*. The author brings to this work his mature judgment and experience. In places the lectures rise to heights equal to the best lectures on preaching that it has been our opportunity to read. Particularly is this true in the lecture on *The Minister as a Leader*.—L. H. W.

Doctrinal

The Imitation of Christ, by Thomas à Kempis. (The Macmillan Co., 353 pages, \$1.00). This is a new pocket edition of this standard classic. It is edited by Brother Leo, F. S. C., Professor of English Literature at St. Mary's College, Oakland, Cal. The books follow in their order the authentic Kempis autograph volumes at Brussels, and the volume also contains *Book Three*, "Concerning the Holy Communion," omitted from many editions. The introduction contains much valuable historic material of the life of Thomas à Kempis.—W. H. L.

* * *

The Speaker's Bible Commentary on the Book of Deuteronomy, edited by James Hastings, D. D. Bound with *Joshua*, *Judges*, *Ruth*. (Imported by W. P. Blessing Co., 192 pages, \$4.00 per volume). This is another delightful commentary, of the Speaker's Bible series. The author is not attempting so much to make us familiar with the general circumstances of the writer and the first readers of the Book of Deuteronomy, as to impress upon us the lessons suggested by various passages selected from this book. He finds a lesson for us just as surely from "That goodly mountain, and Lebanon," (Deut. 3:25) as from, "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:4,5). Our author accepts the modern critical opinion concerning the date and authorship of Deuteronomy, and quotes from the Commentary of Dr. Driver. Yet his interpretation is so thoroughly sym-

pathetic with the conditions, as portrayed upon the face of the narrative, that he makes very real to us the situation of Moses as he tried to make the people ready for the land from which he was himself excluded. Our author is sometimes careless about small matters. For example, in commenting upon the text, Deut. 1:6, "Ye have dwelt long enough in this mountain," he refers to the mountain as Sinai, whereas the writer of Deuteronomy in this same verse calls the mountain Horeb. In fact the name Horeb occurs frequently in Deuteronomy, and the name Sinai not at all, except once in Chap. 33:2, a passage which is clearly inserted from a different writer. The Book of Deuteronomy may aptly be called a prophetic law book. Although written for its own time it applies to our age as well. This book makes us realize the love of God as his motive for revealing himself to us; and to realize that love for God is the motive which should enforce our regard for law. This commentary on Deuteronomy by Dr. Hastings helps us to understand the message of God, spoken so long ago, as really a message for us.—N. C. W.

* * *

The Kingdom Without Frontiers, by Hugh Martin. (Macmillan Co.,) might be renamed from a phrase in the last chapter "God's Purpose of Love for all men of all Races." This small book of eighty-seven pages contains a mighty attractive summary of many courses of study in Biblical history and also a fine guide to the study of the Bible as a whole. Its thesis is the love of God for all the world, and not merely for one race of people. Splendid for personal reading and suggestive for a series of sermons or for prayer-meeting topics.—M. G.

* * *

Life on the Uplands, by John D. Freeman. (George H. Doran Co., 172 pages, \$1.50). This is a revised edition of Dr. Freeman's interpretation of the Twenty-third Psalm, about which Donald Sage Mackay said, "Mr. Freeman has done for the Twenty-third Psalm what Henry Drummond did for the thirteenth chapter of I Corinthians." The author holds that the structure of the psalm follows the outline of the shepherd's day from morning till night, and there is unity in it throughout; the shepherd is not displaced by the "host." This book is an outstanding work of exposition. Thorough scholarship lies behind it. It is original in treatment, broad in application to modern life, and deep in understanding of the human spirit. To read this noble book through at a sitting, as the present reviewer has done, is to receive the benediction of fellowship, with "English undefiled" and with a "strong son of God."—M. L. M.

THE OLD TESTAMENT A NEW TRANSLATION

Vol. I. Genesis to Esther
(Vol. II. Job to Malachi will be published
early in 1925)

Rev. Prof. JAMES MOFFATT, D. D., Litt. D.

This monumental work by the famous translator of the New Testament is an event of the greatest importance to the whole field of Biblical interpretation. Invaluable to preachers, teachers, students, and the general reader of the Bible.

No. 24, Cloth, \$2.50; No. 25, Keratol, round corners, red edges, boxed, \$3.00; No. 26, French Morocco limp, round corners, gilt edges, boxed, \$4.00; No. 27, Engadine Levant, divinity circuit, round corners, red under gold, leather lined, boxed, \$6.00.

**JOHN HENRY JOWETT, C. H.,
M.A., D.D.**

Arthur Porritt, Editor
of the Christian World

The personal life story and career of one of the greatest figures of the modern pulpit. Illustrated. Net, \$2.50

INTRODUCTION TO THE TEX- TUAL CRITICISM OF THE NEW TESTAMENT

Rev. Prof. A. T. Robertson,
A.M., D.D., LL.D., author
of "The Minister and His Greek
New Testament," etc.

A work of illustrious scholarship in a supremely important field of Biblical research. With facsimile reproductions of some of the famous New Testament manuscripts. Net, \$2.50

GEORGE STEBBINS: REMINIS- CENCES AND GOSPEL HYMN STORIES

With an introduction
by Charles H. Gabriel

The beautiful narrative of the rise and progress of American evangelism and gospel hymn writing. Illustrated. Net, \$3.00

THE PATHS THAT LEAD TO GOD

Wilbur F. Tillett, Dean
of the Department of
Christian Doctrine, Vanderbilt University

An important work on the philosophy of the Christian religion, for the minister and student. A fresh text-book for teachers in this field. Net, \$4.00

NEVER MAN SO SPAKE

Howard B. Grose, D.D., Editor of Missions

A strikingly intimate and realistic presentation of Jesus and his teachings, for individual or class use. Net, \$1.75

THERE THEY CRUCIFIED HIM

Rev. John A. Hutton, D.D., author
of "The Victory Over Victory," etc.

An impressive and appealing devotional study of the death of Christ, by one of England's greatest preachers. Net, \$1.75

THE INNER CIRCLE. Studies in the Associates of Jesus

Rev. Trevor H. Davies, D.D.

An interesting and illuminating study of the characters attracted by the person and teaching of Jesus. Net, \$2.50

THE LORD WE LOVE

Prof. Charles R. Erdman, D.D., LL.D.,
author of "The Return of Christ," etc.

A faith-strengthening devotional study of the life and teachings of Jesus. Net, \$1.50

THE WAY TO THE BEST

Rev. Miles H. Krumbine, Pastor
First Lutheran Church, Dayton, Ohio

A collection of sermons by one of America's most characteristic present-day preachers. Net, \$1.50



At Your Religious Book Store
**GEORGE H. DORAN
COMPANY**
244 Madison Ave. New York

The Bible

Women of the Bible, by Annie Russell Marble. Illustrated. (The Century Co., 315 pages, \$2.00). Not alone Bible students, but all interested in the place of women in the history of society, will find this volume delightful reading. Mrs. Marble has appraised the place of woman in the Hebrew society of the various periods, and the story is filled with illustrations from the women of the Bible days. General subjects treated are: The Hebrew Woman in the Home, Wives of the Bible, Mothers in Israel, Women in Patriotic and Religious Service, and Women as Friends and Co-workers. We have here the gentle Ruth, the Chaste Susanna, the cool, scheming Jezebel, and many others which are more or less familiar to Bible readers.—W. H. L.

The Living Word—The Bible Abridged for Public and Private Reading, edited and arranged with notes by H. H. Sanderson. (The Century Co., 709 pages, \$3.00). Many Bible story-books have been written with the purpose of reaching the comprehension of young children. There are several versions which render the text for adults in the language people use today. But we believe that there is a place, also, for a volume which will present the "heart of the Bible" to young people and adults and which will retain, at the same time, the rendering of the standard versions. In "The Living Word," we have such an abridged edition of the Bible. The editor selects the masterpiece portions of the scripture, weaves them into chapters of convenient length and gives them headings that are both dignified and modern. The average reader will find it easy to read the volume from cover to cover with enjoyment as well as profit. If he does so, he will familiarize himself with the essentials of the Biblical message. The editor says: "The chapters of this book are of convenient length to read in solitude by the light of the early morning, or in the circle of the family by the shaded lamp in the evening, or in the church when the minister of God leads the worship of the congregation. For use in the church service there is a wealth of material, every chapter being suitable for a scripture lesson." We doubt if the Bible is as generally read as it is sold. We welcome any endeavor to put the Scripture in a form that will cause it to be more widely read. We are confident that the persons who buy this edition will read it.—P. F. B.

The Modern Reader's Bible, by Richard G. Moulton. Complete in one volume. Illustrated. (The Macmillan Co., 1733 pages, \$5.00). The Modern Reader's Bible is presented in this edition complete in one volume. Most Bible students know more or less of this very worthy Bible. It has been published for some years in separate volumes for the various Bible books. The new edition not alone puts the entire Bible under the same covers, but gives fifty full page illustrations in color, by J. H. Hartley. The volume is bound in blue silk, with red lettering and gold edge.—W. H. L.

Biographical

Reminiscences and Gospel Hymn Stories, by George C. Stebbins.

Illustrated. (George H. Doran Co., 327 pages, \$3.00). This book brings to the minister of today interesting stories of those days, rapidly passing into memory, of men such as Moody, Sankey, Bliss, A. J. Gordon, Pentecost, Drummond and the other characters of the great days of evangelism. Though this volume seems concerned mostly with the story of the hymns of the period, in the compilation of which the author played such a large part, the reader will find it full of interesting historic instances. As a matter of fact, the reviewer, after he had gotten into the work, decided that he must go through the good-sized volume the same day. The book is well illustrated by means of portraits and contains the musical score and words of several of the evangelistic hymns.—L. H. W.

Great Preachers, as Seen by a Journalist, by William G. Shepherd. (Fleming H. Revell Co., 190 pages, \$1.50). Here, in a form for popular reading, are stories of present-day great preachers. Eleven ministers appear in the volume. They are David J. Burrell, S. Parks Camden, Russel H. Conwell, Harry Emerson Fosdick, Charles E. Jefferson, Bishop Francis J. McConnell, G. Campbell Morgan, John Timothy Stone, John Roach Stratton, Christian Reisner, Bishop Charles D. Williams. The studies, of course, are not exhaustive. But in a pleasing style the journalist gives a picture of these men as they appear to him in his meetings and interviews with them. This will be a fine volume to place in the hands of those who have difficulty in seeing the clergy as men of flesh and blood.—W. H. L.

Youth

The Little Children's Bible. (The Macmillan Co., New York, 121 pages, 90 cents). This "short" Bible, limited to one hundred and twenty-one pages, is just the type of a book that will make friends with the children. It covers the Bible from Genesis to Revelations, selecting particularly those parts which would interest the child of from four to seven. These passages are not arranged in the order in which they are found in the Bible, but in order of their interest as to the life of Jesus. Three chapters that will prove very fascinating to the younger child are "Stories that Jesus would learn from his mother" "Kind Deeds of Jesus," and "Stories told by Jesus." The text used is the authorized version, with only a change here and there, to compare with the spelling most commonly used in school. This version has been changed from the verse to the paragraph form, and the type used is the same as in the public school primers. This volume is not intended to replace the Bible, but to cultivate such a love for the Scriptures that the child will always hold the Bible very dear. The book is edited by the Cambridge Education Committee.—R. W. A.

What Ails Our Youth? By George A. Coe. (Charles Scribner's Sons, 97 pages, \$1.25). This book confirms the supposition that high explosives usually come in small packages. It is a challenging analysis of the attitude of the school and the church toward the youth of today. The author is very severe with modern educational institutions and conventional education. "How

much does modern life require us to know that the schools and colleges are reluctant to admit to the curriculums?" "The A's and the Phi Beta Kappa keys go to the men and women who give the fullest descriptions of the professor's missiles." "The Christian religion itself is ailing, and this is the reason why it has not been able to meet the new needs in education." "A great and wholesome truth has been withheld from the masses, though it has been known to historical scholars—the truth that our religion is still in the making." The treatment of youth in this volume is limited to the educated youth, and does not touch the great youth movement which is so perplexing to those who have to do with the industrial masses. Its main thesis seems to be that the truly educated man must recognize the changing and progressing elements in society, and help to promote evolution.—W. H. L.

Religious Drama

Six Bible Plays, by Mabel Hobbs and Helen Miles. Illustrated. (The Century Co., 128 pages, \$2.00). This volume contains six Bible plays which are issued under the auspices of the Bureau of Educational Dramatics of the Playground and Recreational Association of America. The plays included are Ruth and Naomi, Joseph and His Brethren, Moses, Esther, the Healing of Naaman, and David and Jonathan. In addition to the plays, there are appended several Hebrew melodies, which will furnish a musical setting for the dramas. We find the Bible stories in these plays well arranged, and suitable for production by the average group of people. Elaborate stage scenery or fittings are not required. As a matter of fact, the instructions would discourage a tendency to any elaborate scheme. The book is beautifully illustrated by photographs of the plays, which will furnish excellent suggestions for costuming in their production.—L. H. W.

Esther, by Mable Montgomery Browne; **Ruth**, by H. E. Spence. (Cokesbury Press, 1.50). The field of religious drama is expanding, and, like any new field must have its contributions carefully criticised. Of these two dramas—Ruth, and Esther—Ruth is by far the better. It is the best dramatization of Ruth the reviewer has seen, combining as it does, dramatic and religious values with a romance which makes it attractive. The customs of the people of the day are made understandable, but not so much so as to detract from the actibility of the play. The play would make a splendid Sunday night or week night drama. Twelve speaking characters, and few, or many supernumeraries, may be used. Esther contains rather long speeches, and so lacks the dramatic qualities which would insure a successful presentation. This drama would make splendid reading or study material, however.—M. G.

Church School

Creative Teachings, by John Wallace Suter, Jr. (The Macmillan Co., 159 pages, \$1.00). A painstaking, detailed book on the teaching of the church school classes for the church school teacher, but of vast importance for the interested parent. No steps in the process of developing the ideal church school teacher seem here to be omitted,

By DR. JAMES HASTINGS THE SPEAKER'S BIBLE

A Treasure House Full of Riches. (See review in this magazine)

Send for free descriptive circular or if you want to examine one of the volumes, without an obligation to buy, SEND FOR A SAMPLE VOLUME TODAY. Keep it for five days, and if you do not like it, return it at our expense or remit \$4.00.

The following volumes are now ready: 1. Hebrews. 2. Luke, Vol. 1. 3. Luke, Vol. II. 4. Deuteronomy, Joshua, Judges & Ruth. 5. I and II Peter-Jude. Large quarto, double columns; over 400 pages. Each \$4.00

Sole Agents in America

W. P. BLESSING COMPANY

208 South Wabash Avenue,

Dept. C. M.

Send for our
FREE Catalogs
CHICAGO, ILL.

and any interested, conscientious reader can reap untold benefit from the book. In a non-technical, but very skillful manner, has the author plainly and simply woven in the basic facts of the psychology of teaching, demanding for church school teaching the respect which it has, alas, often lacked, in comparison with day school teaching. The reading of this book cannot help but enlighten teachers as to modes of procedure, for even that is dealt with minutely; it cannot help but suggest new thoughts and methods to the teacher old in experience and practice; it cannot help but inspire all teachers with a new reverence and respect for their vocation and heal their discouragements, and encourage them to new endeavor and achievements. Furthermore, the author has compiled in this volume an invaluable list of reading matter on the following subjects: "Real Children," "Religious Pedagogy or Educational Psychology," "Sunday School Teaching and Teacher," "General Education," "Worship and Prayer," "Biblical Topics," "Stories and Story Telling Ability." This is a splendid book for a pastor or superintendent to present to the teachers.—J. W. Q.

Snowden's Sunday School Lessons, by James H. Snowden. (The Macmillan Co., 385 pages, \$1.25). The Snowden Lessons, of which this is the fourth annual volume, will supply material of real value to teachers who use the uniform lessons in the Sunday school. Dr. Snowden aims at the larger objective of religious education, which is not merely to import Bible knowledge, but to point the way to deeper, truer Christian living. We like the author's comments and his direct, concise method of treating the various topics. His material is human, clear and suggestive. His outlook is broad, practical and, at the same time, deeply spiritual. The helps have the advantage of avoiding elaborate exegetical presentation, and of getting at the heart of the lesson. This, we believe, is what the average teacher wants.—P. F. B.

Present-day Problems

The Absurdities of Evolution, by Guy Fitch Phelps. (The Bible Institute Copyright Association, Chicago, Ill., 142 pages, \$1.25). An appeal to the mind of youth is Mr. Phelps' object in writing this treatise. He handles the truth "without gloves" as he puts it, and hopes that his work will be read by the laity and youth, for his style has been selected for this purpose. The author surely is not among the intimate friends of the defenders of Evolution. In his prologue he describes them as

follows: "When pressed for answers and logic they, like the cuttlefish, which hides in the cloud of ink which it exudes, seek to save themselves by confusing the issue in a fog of bombast and abuse. How abject, how pitiful, this spawn of academic fledgelings, who betray their emptiness whenever they speak, yet who embrace all opportunities to give the loud laugh to all who refuse to accept their vagaries, which should always be taken 'cum grano salis.' Alas for these simple ones, 'damnant quod non intelligunt.' Not even the dews of the fabled spring of learning have moistened their brows." Mr. Phelps contends that Evolution is not a science, and that it has not "a single demonstrated fact to support it." He shows acquaintance with the data presented by the defenders of evolution. There seems to be no other purpose in the book than to impress us with the truth of the title which he has selected for the work. He presents the data used by evolutionists and then raises many highly critical questions. In his last chapter he comes to the conclusion that "Evolution is the most gigantic hoax ever forced upon the credulity of a suffering humanity."—R. W. A.

Various Topics

The Supremacy of the Spiritual, by Herbert Alden Yountz, Ph.D. (The Macmillan Co., 183 pages, \$1.75). This book, by Dr. Yountz of Oberlin, Graduate School of Theology, sounds a call similar to that sent out by the Humanists of Mediaeval history. He calls for a return to the "humanities" and the intangible values of life, so that we may see, as he believes, that the spiritual is supreme. The soul is unique in value and importance and has so long been neglected. He contends that the great challenge of life is not to the doing of things, but to being something. Too long have churches hired business managers and men who could bring

The Expected Church

TWELVE SERMONS

By M. S. RICE

Pastor of Metropolitan Church, Detroit, Mich.
Author of "Dust and Destiny"

These burning messages should stir the church to deeper consecration to the accomplishment of its great and difficult and challenging task in these days of radical readjustment in world activities.

Price, net, \$1.50 postpaid

THE ABINGDON PRESS

NEW YORK

CINCINNATI



USE IT IN YOUR EVENING SERVICE

Pictures That Preach

By Charles Nelson Pace

"I am using this book on Sunday evenings. Throw the picture on the screen and leave it there during the sermon. Service very impressive. It has increased my Sunday night attendance."

—Rev. B. A. Wilson, Pine Grove, Pa.

AT THE BETTER BOOKSHOPS

THE ABINGDON PRESS

Price, net, \$1.00, postpaid

NEW YORK
PITTSBURGHCINCINNATI
KANSAS CITYCHICAGO
SAN FRANCISCOBOSTON
PORTLAND, ORE.

DETROIT

visible and material results at once. The day has come when churches need a true minister and pastor. The practical and social issues of life have their place in pulpit consideration, but there are also the finer and seemingly insignificant things, that must be brought to the attention of the pew. The pulpit without a creative thinker is vacant indeed. For Professor Yountz' religion is not a purely psychological matter, neither can it be thoroly analyzed by the principles of behaviorism. The Saviorhood of Jesus is best expressed as his power to see the reality and supremacy of the spiritual life of men. He concludes with an appeal to the individual to try the methods of the Gospel, and assures the honest seeker that he will find the hidden springs of life in an inner experience of sonship.—R. W. A.

* * *

Church and Community Recreation, by Albert Wegener, (Macmillan Co.) It contains valuable advice to leaders who have seen the educational values, and the real need of recreation, in our churches. There is a good chapter on the use of Sunday, with especial reference to adolescents. The chapter on larger recreational features, such as big picnics, athletic meets, circuses, etc., is adequate, but the amount of material on the smaller social activities where thirty or forty people are taking part, is rather limited. There is a chapter on the religious significance of recreational activities down through the ages since the day when David danced before the altar.—M. G.

* * *

The Teaching Work of the Church, by the Committee on the War and the Religious Outlook. (Association Press, 309 pages, \$2.00). This is the final volume in a series of five reports issued by this committee. The great defect in the teaching of the church appeared as they inquired into "Religion among American Men," "The Missionary Outlook," "Industrial Reconstruction" and "Christian Unity." In this volume, therefore, they deal with this defect, and indicate how it may be remedied. The book consists of four parts: 1, Why the Church must be a Teacher. This is a historical survey of the secularization of public education, and a study of the educational function of the church; 2, How the Church Should Teach. This is a guide to the teaching of the Christian religion to the child, the youth and the man, and to the Christianizing of public opinion; 3, How the Church should Organize its Teaching. This deals with all the agencies for teaching in the local church

and the community and with the national agencies; 4, Church Training for Christian Leadership. Here is a presentation of religious education in the College, the state university and the theological seminary. The scope of the book is broad and the scholarship is thorough. The methods suggested are sane and practicable. That such names as Luther A. Weigle, Benjamin S. Winchester, and William Adams Brown are attached to the chapters of this book, is sufficient guaranty of its quality.—M. L. M.

* * *

The Sacrament of Silence, by Noel Sylvestre. (The Macmillan Co., 266 pages, \$1.75). The publishers announce this under their titles of clean fiction. Our opinion is that the publisher of clean fiction is conferring a favor upon the reading public. This book comes under that classification. It is a story based upon the sanctity of the confessional, with a village priest playing an important role. He is forced to choose between going to prison or revealing confidences received in the confession. He prefers to be true to his calling, as he interprets it.—W. H. L.

Any book reviewed in these columns may be purchased from the Church-World Press, Prospect-Fourth Bldg., Cleveland, Ohio.

Books Received

Bible Institute Colportage Association, Chicago.

Why The Pastor Failed, Rev. J. E. Conant, D. D., 25 cents.

The Absurdities of Evolution, Rev. Guy Fitch Phelps, \$1.25.

Modern Religious Liberalism, Rev. John Horsch, \$1.50.

The Virgin's Son, Rev. John B. Champion, M. A., B. D., \$1.25.

Forty-eight Bernard St., Mrs. S. R. Graham Clark, 75 cents.

George H. Doran Company, New York City.

Sermons on Great Tragedies of The Bible, Rev. Ashley Chappell, \$1.60.

History of The Christian Church, Rev. Prof. F. J. Foakes-Jackson, \$3.00.

The Lord We Love, Rev. Chas. R. Erdman, \$1.50.

The Old Testament (New Translation), Rev. Prof. James Moffatt, \$2.50.

There They Crucified Him, Rev. John A. Hutson, \$1.75.

Chas. Scribner's Sons, New York City.

What Ails Our Youth?, George A. Coe.

The Children's Bible, Sherman & Kent, \$3.50.

Macmillan Company, New York City and Chicago.

Climbing Manward, Frank H. Cheley, \$1.75.

The Modern Use of The Bible, Harry Emerson Fosdick, \$1.60.

Fleming H. Revell Company, New York and Chicago.

The Power of Prayer, R. A. Torey, D. D., \$1.75.

Sunday School Times Company, Philadelphia, Pa.

Beside Our Beds of Pain, Fitzwalter H. Wentworth, \$1.00.

Are the Rural Districts Over-Churched?

The American Country Life Association, in its recent national meeting at Columbus, Ohio, invited a discussion of religion in relation of rural life, and there was a very general resonance and interest, as a result. While it was held that, generally speaking, denominationalism militates against the success of the country church, it was urged that there were too many country churches for the population served. The lay delegates were all for stressing community service and abandoning sectarian lines. The Methodists present went so far as to unite in a telegraph to their bishop, urging that sectarian lines be abandoned wherever there was a small struggling Methodist Church, and that religious service should free itself from narrowness wherever possible.

Ministerial Training

Among the churches which are requiring a high order of merit in their preachers is the Methodist, which requires a five-year course of superintended study, for its preachers. And now it is announced that in its correspondence courses this church is requiring an equal superior quality in student work, with exhaustive examinations and collateral tasks insuring complete training for its candidates.

CHAIRS

For Your Church and Sunday School
Get Our Prices First

PEWS

Cleveland School &
Church Equipment Co.

402 Caxton Building Cleveland, Ohio

The Holy Communion

THERE is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. Why not approach its celebration with unalloyed joy; discarding all fears; thinking only of the wonderful privilege?

"The Sanitary" INDIVIDUAL COMMUNION Cups

It is now generally recognized that the Sanitary individual cup increases the attendance because it removes all fear of uncleanness, and promotes a deeper reverence in the communicant. The Sanitary Communion Outfit Company offers an improved and satisfactory outfit throughout, including the highly polished beautiful mahogany tray here shown, which eliminates all noise, is lighter and more easily handled than others and is more in keeping with the furniture of the church than a tray of any other material.



Make your communion service all that it should be; send for free booklet and catalogue (with quotations).

Sanitary Communion Outfit
Company

60 57th Street

Rochester, N. Y.

Vital News Notes

Rupert Hughes Learns Something

Replies to Rupert Hughes' strictures upon religion and the Bible are multiplying, and Mr. Hughes has already answered his critics, and has read some of their retorts. The most interesting objections to Mr. Hughes' position have come from laymen, who are speaking out in the newspapers.

Presbyterian Pulpits Full

It was recently announced by the Presbyterian General Assembly that whatever fate had befallen the pulpits of other denominations, those of the Presbyterian Church were virtually every one, occupied by a pastor. Now we have only to hear that this is true of other faiths, to make all Christians glad.

"What's In a Name?"

From Kansas City comes a story with a church angle, at which everyone will smile. A certain Mr. M. E. Church is reported to have registered as a taxpayer in Wyandotte County, many years ago. He has never been asked to pay taxes till now, as the tax board took his name as that of a Methodist Episcopal Church, exempt from taxation.

Army and Navy Chaplains

Controversy over the problem raised by the increase in the number of army and navy chaplains is raging, and the ethics and religion of the whole matter promise to be properly ventilated as both sides are heard. It is well that the matter can be discussed now, before custom has set its seal in favor of either side.

Jews and Christianity

A concerted effort is on foot to increase the number of Jews embracing the Christian faith. If it is remembered that the Jewish organizations of the country are now making a strong fight to awaken, or rather reawaken, the spirit of the Jews, and that such books as "You Gentiles," recently published, are helping in the struggle, those on the Christian side will be somewhat prepared for their task. But they should also read the book mentioned.

They Write to the Dead

The American Bible Society, advertising an Italian translation of the Bible—a translation done by Giovanni Diodati in 1607—frequently receives letters addressed to Diodati from Italians in America whose only fault of intelligence in the matter seems to be that they did not know before that there was a translation of the Bible for common reading, in their language. Diodati was a rigid Calvinist, and worked to convert Italians from his haven in Geneva.

Chinese Church in Chicago

The First Chinese Church has been established in Chicago, Ill., the Chicago Church Federation being largely responsible for its development and success thus far.

Great Scholar Gone

The death of Professor Richard D. Moulton, which occurred recently, removes one of the forces of culture and religion which men had come to count on heavily. Dr. Moulton's Modern Reader's Bible has been a stand-by for many years, helping to place the Bible in such a light that it could be taken in with other books more modern in character. It is good to know that the publishers are issuing a beautiful illustrated edition of this standard work now.

Utah and Polygamy

It is charged by the Presbyterian Magazine that polygamy is still taught, and practiced, under the influence of the Mormon church in Utah. Charges like this have been made before. It seems that only counter influence of a religious nature can end polygamy finally.

Spiritualism and Christianity

The investigations of the Scientific American have kept the matter of Spiritualism before the American people even after the interest excited by Sir Oliver Lodge and Conan Doyle has somewhat abated. It appears that the Religious press is taking the matter up, alleging that Spiritualism in no way compares with true Christianity, and asking Christians who may be interested, to keep this in mind.

A Bankrupt Monastery

The phenomenal—one might say unprecedented thing—has occurred in the bankruptcy of St. Mary's Monastery at Richardton, N. D. The Catholic Church always has the money to care for what it cherishes. Liabilities were over a million dollars, assets less than half of that. It seems, then, that Protestant churches are not always alone in financial deep waters.

Methodists Crowd Colleges

Methodists show a 96 per cent increase in college attendance since 1920, their numbers being 57,471 this year. These figures, of course, are those of students in theological schools. The Methodists have 54 colleges, pretty well scattered over the country.

Novel Newspaper Idea

The News and Observer, Raleigh, N. C., carries on its editorial page daily some pertinent verse from the Scriptures, a prayer, and a fitting sentiment from some great man or woman. If more newspapers would follow its example, the American people might wake up to religion. It must be acknowledged that recently the New Testament was so printed, chapter by chapter.

A New Wesley Teapot

Josiah Wedgwood, the celebrated potter, made many teapots bearing portraits of notable men and women of his time, not excepting Wesley. One of these pieces of china, with the portrait of John Wesley on one side and a verse from the Bible on the other, was recently shown in London, attracting great interest.

Chinese Students in America

There are 2,700 Chinese students now in America being educated. It is estimated by the religious press that nearly 1,000 of these are Christians and will take back to China with them the religion of this land. Mr. Tien Lai Huang, 50 Fifth Ave., New York, N. Y., of the Methodist board of Foreign Missions, will supply information to the interested.

Simplify YOUR WORK
BY USING
COMMON SENSE

Treasurers' Records for 1925

Accounts Always Audited and Correct

Revell's Church Treasurer's Record

Concise—Systematic—Simple—Time Saving
WEEKLY ENVELOPE SYSTEM

SELF-PROVING

No. 1. For 484 Subscribers in one year. \$2.50
No. 2. For 882 Subscribers in one year. 3.00
No. 2A. For 1430 Subscribers in one year. 3.50
No. 2B. For 1778 Subscribers in one year. 3.75
No. 2C. For 2674 Subscribers in one year. 4.50

The Most Simple and Time Saving

Head's S. S. Record FOR SECRETARY
AND TREASURER
For 27 Classes, \$1.50; 65 Classes, \$2.00

Head's S. S. Class Books

20 cents each, \$2.20 per dozen

Nothing more simple, giving a perfect record of entire school, has ever been issued.

SPECIAL OFFER A returnable copy of these records will be sent, post-paid, for examination. Give number of members.

FLEMING H. REVELL COMPANY

158 Fifth Ave., New York 17 N. Wabash Ave., Chicago



TYPEWRITER PRICES REDUCED

Yes, lowest prices and easiest terms ever offered on the Underwood, Remington, L. C. Smith, Royal and all standard typewriters re-manufactured like new by the famous "Young Process".

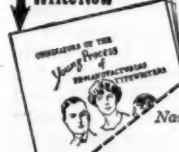
10 Days Trial—5 Years Guarantee

Our liberal "direct from factory plan" saves half. You actually use the typewriter 10 days without obligation to buy. Let us prove this is the greatest typewriter bargain ever offered.

Big Illustrated Catalogue Free

Simply send the coupon today for this interesting, valuable book, telling how the "Young Process" has attained the highest quality and reduced prices.

Write Now



Young Typewriter Co. Dept. 3201

654 W. Randolph St., Chicago

Please mail Free book and Special Reduced Prices. This does not obligate me in any way.

Name.....

Address.....

City.....State.....

The Prophets in the Light of To-Day

By JOHN GODFREY HILL

This book brings out the grandeur of the old Hebrew prophets and their message for our own time.

Price, net, \$1.50, postpaid

THE ABINGDON PRESS

NEW YORK CINCINNATI

Schiff Gives to Christian Cathedral

A gift which might well make rich Christians think was recently given by the Jewish banker, Mortimer L. Schiff, to the Cathedral St. John, the Divine, New York. The sum, \$25,000, was given in a letter, notable for its dignity and spiritual insight, sent by the giver to the bishop, Dr. Manning.

Philippine Sunday Schools

A Sunday school union was organized in the Philippines in 1911, and the result of that has been that there are 1,015 Protestant Sunday schools in the islands, with 4,814 officers and teachers, and an enrollment of 65,590. Five hundred natives are taking teachers' training courses at the present time.

Stockholm in August

Those who wish to be present at Stockholm next August, when all the Protestant Churches in the world will be represented in a great meeting looking to a common cause and common work, may learn about the prospect and plans by writing to Dr. Henry A. Atkinson, 70 Fifth Ave., New York.

Film Livingstone and Stanley

David Livingstone, the great Christian explorer, and Henry M. Stanley, who found him in the heart of Africa when he had all but been given up for lost, have been impersonated by capable men, assisted by all the missions near, on the very spots where historic events took place, and the whole thing filmed. Many religious persons remember the events years ago, when Stanley went out to find Livingstone.

Church Federation in Scotland

The Church of Scotland and The United Free Church of Scotland are working to establish conditions which will enable them to unite in one church body, and they have petitioned the British government for the essential legislation to that end.

The Bible in All Languages

The number of languages into which the Bible, wholly or in part, has been translated, is 770. This makes it certain now that in hardly any land where white men go, and where there is a written language, would it be possible to find that nothing is known of the Christian Scriptures. The Eskimo tongue, in some of its dialects appears to have been the last to have the Scriptures, lacking them because it had no written characters. This need has now been supplied, by a missionary.

Parochial Schools Hold Their Own

The attempts to oust private school instruction in the states of Washington and Michigan were defeated at the polls, in the latter by a two-thirds vote. Religious bodies united at the polls in Washington to defeat the "enemies of religious freedom." There the vote was closer.

Largest Bible in the World

The world's largest Bible has just been completed by the Maine Bible Society. In this huge book, which weighs eighty-eight and one-half pounds, is preserved labor of great devotion. Every word in this vast volume was printed by hand, that is, it was written. 1,607 persons were employed during a whole year in the work of producing this Bible.

Distributing New Testaments in India

Well-bound New Testaments, printed in either the vernacular or English, are available for all students graduating in India from the higher schools and centers where the Methodist Church can be found. Ghandi himself has invited young India to study the New Testament, and this plentitude of books promises much for knowledge of Christianity in India.

Julius Richter to Visit America

The eminent professor of the Science of Missions at the University of Berlin, Julius Richter, will visit America during, January, February, and March of this year. Professor Richter will doubtless address gatherings at the principal theological universities, and lecture quite generally elsewhere on his great topic.

Accord With Japan

The reception of our new ambassador to Japan leads many to hope that the threatened breach between the two governments will not take place, and that cordial relations will begin what only time can fulfill—a more just attitude on the part of the U. S. Government toward the people of Japan. In the trouble so far, religion has managed to escape the judgment which fell upon everything else American.

Prohibition in Mexico

The cause of Prohibition is growing in Mexico, according to the magazine, Mexico. "Gradually," it says, "Gov. Manrique of San Luis Potosi is closing every distillery and saloon in this enchanting state, for which action he has two reasons: he was educated in a Protestant missionary school, and his father was a drunkard."

The Bible on the Docks

Rev. William G. Jones has been distributing Bibles on the docks in New York harbor for fifty years, and his labors are known to everyone who frequents that region. Mr. Jones is in the employ of the Bible Society, and the million or more seafarers who come to New York annually hold this aged man in high esteem. Letters reach him from all parts of the world thanking him for good deeds in the past, and often men stop him on his rounds to tell him of Bibles given to them years ago.

Isaac Watts Again

The grave of Isaac Watts, in Bunhill Fields, London, is to be repaired and kept in good condition, a committee of the Free Churches having the matter in hand. Not only is Bunhill Fields the burial place of Watts, but John Bunyon, and Susannah Wesley, the mother of the Wesleys, lie there. Isaac Watts, the hymnologist, though long dead, still lives in the many hymns which are sung on Sabbaths throughout the Christian world, and this rehabilitation of his grave, is a genuine, though tardy acknowledgment of his importance.



Hat Holders

FOR YOUR CHURCH

A handy inexpensive device that fits on the back of the pew for holding hats, handbags and other articles, providing added comfort for your members.

Handy! Within Reach



Envelopes and Pencil in Every Pew

Denning's Envelope Holder

Provides a convenient means for visitors as well as members to contribute—also leave message for Pastor.

Send coupon below for FREE SAMPLE and prices.

Denning Mfg. Co.,
1775 East 87th St.,
Cleveland, Ohio.

I would like a sample and more information about your

() Hat Holders () Envelope Holders

Name.....

Address.....

Church.....

C. M.-25

A Body and Soul Hospital

The Emerald-Hodgson Hospital, Sewanee, Tenn., has just celebrated its twenty-fifth anniversary. On this occasion an historical sketch of the hospital was given. It said in part: "Founded in 1899 by the Medical Department of the University of the South, added to, renovated and enlarged in 1908 by the Rev. W. S. Claiborne, rector of the Ottey Memorial Parish, Sewanee, Tenn., destroyed by fire in 1911. Mr. Claiborne solicited funds, rebuilding the hospital in 1912. This hospital has endeavored to serve all who have come to its doors, not only with the best professional service it could command, but also with a large measure of that indefinable 'soul' of Sewanee which would not only contribute to the healing of the body but would also nourish the soul of man."—The Churchman.

The Movie and Religion

Julian Luchaire, honorary professor of Grenoble University, France, is urging the League of Nations Committee on Intellectual Co-operation to call a motion picture congress. He holds that the moral and religious future of the world's youth is largely dependent upon some concerted action looking toward movies that will not encourage depravity.

Church Accounting

Simplicity in accounting is the order of the day. Business experts are constantly striving to perfect systems whereby the financial status of a concern can be shown with the least amount of bookkeeping and making of reports. The church books should be simple, but give the information desired.

Every member should appreciate a quarterly statement showing his standing.

The books should be so arranged as to make record of the necessary accounts of individuals and the church. Too many of the books that are provided for the use of the churches are too elaborate. Every council should employ a form of book that has been devised for church accounts and not leave it to the local treasurer and secretary to adapt books bought in the local stores to the needs of the church records. The business of the church is so important that the accounts should be kept upon forms that have been prepared for that particular character of work.

The members of the congregation are desirous of knowing what the financial standing of the church is. They will appreciate a quarterly statement of the work of the church.

This report can well come from the pastor and the treasurer, a joint report, covering the spiritual work and the financial condition of the congregation.

Every member will appreciate a quarterly statement of his personal account. The business of the church can be conducted in a business way. Men who conduct their personal affairs in an orderly fashion have great respect for any institution that conducts its business with them in the same systematic way.

It is imperative that the church's payments due the synod be made monthly and promptly. No well-regulated business can prosper if many of

CLARK'S "UNITYPE" COPPER Changeable Letter Church Bulletin Boards



For the upbuilding of church attendance
and appeals to the stranger

For many years the name "Unitype" has been associated with all that is best in church bulletin boards. Pure copper in beautiful finishes of statuary bronze predominates and is used for the exposed portions, not only securing an elegance of refinement and dignity but insuring the unquestionable long life of copper.

Unitype bulletin boards are in use by hundreds of the finest churches in this country and abroad.

THE PURE STATUARY COPPER KIND

FOR CHURCH YARD, WALL OR VESTIBULE

Write for Folder 100. Should completely illustrated brochure be desired, please give the name of your church and ask for Catalogue CM-43. (Convenient deferred payments may be arranged. Particulars on request)

W. L. CLARK COMPANY, Inc.

Exclusive Makers and Patentees
543 PEARL STREET NEW YORK

Concerning "The Fool"

Just as we go to press we have a letter from one of our readers telling of his disappointment in being unable to secure the slides and sermon lecture on "The Fool" as announced on page 124 of the December Church Management. His letter to the address given in the announcement drew the reply that that office was closing and for that reason it could not comply with the request.

The original announcement was given us by Mr. Channing Pollock, the author of the play. We do not understand the matter but assume that the office in the Selwyn theater is being closed for some local reason. We have written Mr. Pollock and hope to give the address from which the slides may be secured next month. Until we can give such announcement we would not advise any one to order the lecture.

the customers are tardy with their payments of bills due. The larger work of the church must be cared for, salaries paid when due and obligations promptly met, if the church is to retain her credit and the respect of the community.

Every congregation failing to meet her apportionment helps to retard the progress of the church in fulfilling her Christian obligations.

Lutheran Laymen's Movement for Stewardship.—The Lutheran.

The Marriage Room

We glean a happy idea from the calendar of St. Mark's Church, Detroit. One of the organized classes has arranged a "Marriage Room" in the church. This is for young people who may want to be married in the church, but who do not care for a large church wedding. Such a room should make an appeal in most of our city communities.

Sunday Evening Help

A method that works out well in insuring interest, and a good Sunday evening church attendance as well, is in use in the parish of Trinity Church, Steelton, Pa. The Bible Study class meets in the church house at 7:30 Sunday evening, when the subject matter of the evening discourse is freely discussed by those in attendance. At 8:00 all adjourn to the church for Shortened Evensong.

"Grant Us the Will!"

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,

Grant us the purpose, ribb'd and edg'd
with steel,

To strike the blow!

Knowledge we ask not,—knowledge
thou hast lent,—

But, Lord, the will,—there lies our bitter need!

Give us to build above the deep intent
The deed, the deed!

John Drinkwater.

The Christian who assumes the attitude of sighing lassitude and resigned helplessness over against the flagrantly evil spirit of his day has not caught the spirit of Christ and is helping to frustrate the very purpose for which the Church exists. There is abroad in some circles a spirit of despair and helplessness, expressed in pious phraseology, that is not of God's but of Satan's inspiration. What is the use of arguing as to whether or not the world is better or worse than it used to be? It is bad enough, it is true, but its very badness constitutes a challenge to the Church. And over against that badness is the saving power of the Gospel. Even if the world is worse today than it ever was before,—which, by the way, we do not believe—the increasing wickedness would not decrease the Gospel's power.—The Lutheran.

A SPECIAL Short Term
Contract to introduce Standard Church Advertising Service, covering the Pre-Easter season from Jan. 1 to April 12, Fifteen weeks, 15 all different, strong, Illustrated Messages for newspaper advertising, only \$15.00.

Standard Church Record Systems are the EASIER, BETTER way of keeping church finance and membership records.

Send for information or wire for contract today.

Church Systems Co. York, Pa.

Your Church Organ



Should It Be
Remodeled?

Would You
Like to Add
Solo & Echo
Organs?

How About the Electric
Blower—Is It Operating
Silently and Does It Give
Satisfaction?

Information and Estimates Gladly
Furnished—No Charge

ESTABLISHED 1855

The
Votteler-Holtkamp-Sparling
Organ Company
Cleveland
Ohio

Kindly mention Church Management

The Way of Life runs at right angles
to the Way of Death. There is no side-
by-side in these matters.

A SOUND AND THOROUGH EXPO-
SITION OF THIS MASTER SERMON

The Sermon on the Mount

By Henry Albert Meier, D. D.

Christianity today is appealing to the Gospel of Jesus Christ the Lord for salvation from the menaces of the world. Never before has there been such urgent desire to spread abroad and to study His words and His commandments in order that these utterances might under the guidance of the Holy Spirit enlighten mankind and reveal the truth; for without such understanding and knowledge there can be neither genesis nor growth of new life in faith and love.

This entire Sermon from beginning to end is concerned with and is permeated by one fundamental thought and theme; namely, the righteousness in the kingdom of the heavens; and that the Sermon can be comprehended only in relation with the other utterances of Christ and with "the law and the prophets."

Cloth, Postpaid\$1.50

Published December 15th, 1924

Central Publishing House

2969-75 W. 25th Street, Cleveland

Catalogue on request

Developing the Friendly Church

By C. F. Moss

IS your church a friendly church? Are you attempting to develop an atmosphere of welcome that will be apparent to not only members, but visitors?

It's the church with personal interest in its attendance that is growing and active.

My article in the December issue of Church Management carried the idea that system is essential in the account-

Mr. Moss, a professional publicity man, has studied a number of church records for Church Management. He has become interested in the possibilities of further use of card systems, and is here making a practical suggestion for ministers. Perhaps some of our churches are using systems similar to the one described here. If so we would be glad to hear from them and to see samples of the forms used.

ing side of the church. I now contend that system is also essential in the membership side. This opinion is arrived at through experience. I have gone to churches, a perfect stranger, and never so much as even been noticed. The effect was negative. It is from the friendly church that the following ideas have arisen.

Men familiar with the membership of the church are stationed, every Sunday, at the entrance and have a "Good Morning" for everyone who enters. They can readily locate strangers. After the service has been completed, these men approach the newcomers and through conversation find out whether or not they are strangers in town, members of another church, and so on. All information possible is obtained and this is placed on a card which contains space for name, address, telephone number, personal interests and possibilities of affiliating with or joining the church. Similar cards are also used for regular members (as described in the November issue of Church Management). The member's cards are printed on white stock, while the non-member's cards are printed on buff. These are filed together, alphabetically, in a visible file and at a glance it is possible to differentiate the two types.

Special effort is made to pay particular attention to non-members, so as to instill interest. Many times, just at the asking, this or that man is capable of helping you—he has been looking for a church home and the personal

interest shown has aroused him to service.

To make sure that the matter is followed through properly, the card file is continually used. Every time functions that would be of interest are held, every non-member is noted in the file, and definite arrangements made so that proper notice is sent out. It is far more effective to have personal contact. Do not let the matter drop when invitations are issued, make it a point to call for each party, so that he or she will surely attend. By all means, make your sincerity felt. It was purely through contact that I affiliated with a church, through such action as mentioned above.

The non-member card carries information as to just what the personal interests or abilities are. Do not hesitate to develop them. As an example of results: A friend of mine, who is a very good piano player, was approached by members of the church, which he occasionally attended, and was asked to play for a concert. This was a start. He realized that he, at least, was noticed; became more at ease; and soon was one of the most active members in the church. Similar occasions occur frequently in the friendly church. They do a world of good, because the feeling of confidence in men and women is fortified. Right along this line it might be said that, as you no doubt know, there are thousands of people who think they haven't a friend in the world—just give them a compliment or a friendly word, and notice the change!

To make certain that every non-member is receiving the proper attention, a color flash is placed over the index of a card when definite contact has been made. Different situations are noted by different color flashes. Persons trying this system will be surprised to notice how often buff changes to white.

Wilson's Topical and Textual Index

for
Preachers and Teachers

By this system, index the best
you read in books, and file clip-
pings.

It is almost automatic, and is
inexpensive.

Highly Commended. Circulars.

WILSON INDEX CO.

EAST HADDAM, CONN.

Publishers Would Reduce Number of Books Published

We think that our readers will be interested in the following discussion on books which we have taken from *The Author and Journalist*:

According to statistics, a total of 758 novels was published in 1922 and 788 in 1923. Broadening the view to include all classes of books, more than 8,000 titles are published in America each year.

Horace Liveright of Boni & Liveright: "For my own part, I have promised myself to adopt Mr. Doubleday's fine slogan, 'Fewer and Better Books.' Our lists have been smaller than those of any representative publisher in the country, but I confess that they, too, have been longer than they should be. For the next two years, at least, our issuance of fiction will be even smaller than in the past two or three years.

George Palmer Putnam of G. P. Putnam's Sons: "Nothing would make us happier than 'fewer and better books.' But every week a new problem arises—something by a new and unknown author turns up. It has promise, not only in itself, but in the potentialities of what the author will write next. Naturally we are keen, for selfish reasons if no other, to start that author."

R. N. Linscott of Houghton Mifflin Company: "We are continually turning away meritorious material because we have reached the limit of our present production facilities."

The Publishers' Weekly, editorially: "A publisher must be open-minded in reading news-manuscripts and particularly the manuscripts from new authors, because from the latter are to come the books of the future. An initial book by a new author may or may not mean a future career for the author and his books and his publisher, but chances must be taken. *** Young authors do not recognize how alert are publishers, and not least American publishers, to welcome newcomers and give careful attention to their offerings."

Simon L. Nye, president of the American Booksellers' Association: "Nowadays and almost without exception a book that has been published three months practically is dead, forgotten, awaiting its removal to the bargain tables."

Alfred A. Knopf: "I am definitely of the opinion that altogether too many books of inferior quality, literary or otherwise, are being published. I have said for a long time, partly in jest but at least 95 per cent in all seriousness, that I cannot imagine an author unable to place with some publisher or other, a book however thoroughly bad it may be."

To a Pup

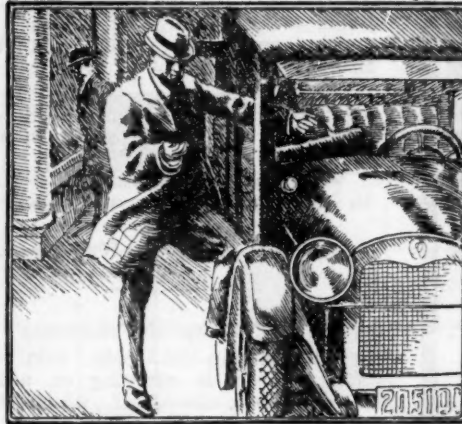
Last night you chewed a pair of shoes;
Today, a cake of soap.
My razor strap next you essayed;
(What was your wish or hope?)
A Webster's Unabridged you gnawed,
A chair leg, and a bed;
And, counting all the things you ate,
You should by rights be dead.

But you are not. A healthy pup
Takes all things as they come;
The only penalty, perhaps,
A pain in his wee tum.
So there is very little hope
Of peace at home these days;
And you'll my treasures all destroy
Unless you mend your ways.

But such intention you have not!
O aggravating pup!
I feel that I should part with you;
Surrender; give you up.
But when you cock an eye at me,
Come bounding at my call,
I know that though you wreck the house
You're worth it all!

—Edward Leamy.

Is there any reason why a kind husband and father should not also be a good neighbor?



FIVE HUNDRED PASTORAL CALLS DAILY

THE WORK that a minister can do unaided is limited to the number of pastoral calls he can make in a day and preaching to those who attend church services.

If a pastor could be in 500 places at once he'd be able to talk to a great many people, to accomplish a great many things, to fill all the empty pews in his church in a short time.

Once upon a time, such a man might have been a myth, the creation of Victor Hugo's mind. But today, thanks to The Parish Paper Idea, he is amazingly near to being an actuality.

You can talk to those who attend church and those who do not attend church, in fact everybody in your community, and also absent members, through the pages of a parish paper.

With a parish paper you can keep the whole community informed regarding church affairs, which will create a new community

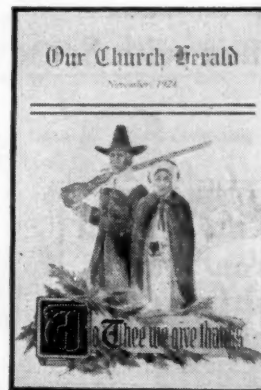
spirit, and accelerate every church activity. A parish paper will permit you to extend a glad hand of welcome to those who know little or nothing about your church and its work.

A parish paper will act as an assistant pastor for you, informing, encouraging, inviting, instructing, and entertaining. It will be appreciated by young and old, saint and sinner, and especially the aged, sick and those shut-in.

Best of all, a parish paper will not cost your church one cent if you follow our plan and take advantage of our offer. It's suitable for rural and city churches, large or small.

Just clip the coupon, fill in and mail. We will send you samples, prices, and literature, explaining the whole proposition, including the recommendations of many pastors who are now successfully publishing parish

papers. We assure you that it will not place you under any obligation.



Simply fill in the accompanying coupon, tear off and mail. The story of "How the Rev. Nelson Succeeded" will inspire you to greater activity. Send for your copy today.

Use This Coupon.

The National Religious Press, Grand Rapids, Mich.

Send me "How The Rev. Chas. Nelson Succeeded" and full particulars and samples of your Parish Paper, without obligating me in any way.

Name

Street

City..... State.....

(C. M.—Jan.)

(Write Plain)



SELLING LIKE HOT-CAKES!

Church people everywhere are selling our
"22 MINTS"
 "just like hot-cakes"—so they say.

Everyone likes good candy mints. Ours are pure and delicious! They come in four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls of one flavor to a box) 320 5-cent rolls to a case. A case costs you \$9. Adopt this

CHURCH IDEA

Quickly and easily sell 320 rolls at 5c a roll—total receipts \$16—thus making \$7 on a \$9 investment—which you give to your church. Ask for letters (we have hundreds) which church people have sent in. They are all wonderful!

S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid!

STRONG, COBB & COMPANY
 521 Central Viaduct, Cleveland, Ohio

Church Bulletins

Two pages printed, two left blank for local printing. 75c per 100. 400, or more, weekly, 65c per 100. We also print Parish Papers, 4 and 8 pages, \$5.00 and \$10.00 for 200 copies. Write for samples and particulars.

THE CHURCH PRESS
 Dept. C. Lostant, Illinois

The Christian Vision

"Bring me my bow of burning gold!
 Bring me my arrows of desire!
 Bring me my spear! O clouds unfold!
 Bring me my chariot of fire!"

I will not cease from mental fight,
 Nor shall my sword sleep in my hand
 Till we have built Jerusalem
 In England's green and pleasant land."

—Wm. Blake.

The Red Lamp of Fellowship

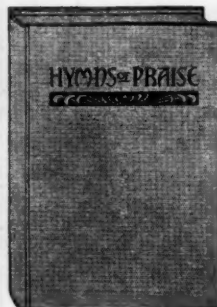
St. Martin's-in-the-Fields, that old London church, is carrying on a remarkable Fellowship, of which the never-extinguished red lamp over the door is the sign and symbol. All night long the church is open, and there education, pleasure, ministering to the unfortunate and the sick, goes on, and bodies, as well as souls are fed.

Ideals

"He failed because he aimed too high";
 I would not care if men should censure so,
 But I could not have them say that I
 Gained success by dint of aiming low.
 —Elinor C. Woolson in the "Christian Register."

"I am reading Church Management with the very keenest interest. That article about Dr. Jefferson must be tremendously stimulating to those ministers who have always believed, as I have, that the intellectual and spiritual content of the sermon is really the essential thing. I want to congratulate you very earnestly upon the layout and the solidity of the matter you are giving us."—William Bishop Gates, First Presbyterian Church, Olean, N. Y.

Our pastor says he is unalterably opposed to religion in politics and will never vote for anyone but a Protestant.—Ohio State Journal.



SONG BOOKS OF ALL PUBLISHERS
We Keep the BEST in Stock (Order all samples of us. Save time and postage.)

"HYMNS OF PRAISE." Tremendous sales. Orchestrated. Large type-page. Send for sample and introductory prices.

5 MALE QUARTET BOOKS—Sales, Over 150,000. Sacred, 35c; Clover Leaf, 35c; Concert, 35c; Good Luck, 35c; Brotherhood Hymns, 50c.

LADIES' VOICES (QUARTETS)—74 Nos., Cloth, 50c.

FAVORITE SOLOS—271 Nos. Culled from 300 books. Worth \$100 to singers. 14th edition—\$1.50.

JEWELS FOR JUNIORS—Songs and Exercises for Children. Flexible \$25; Cloth \$40, per hundred. Send for sample.

HACKLEMAN BOOK-MUSIC-SUPPLY CO.
 1201 N. Alabama St. Indianapolis, Ind.

A Good Cut for Your New Year's Message

A Sentence Sermon with Sense



No. 68—85c

Use This
 Reminder
 Cut to
 Make
 Them
 Remember



No. 65—80c

For Other Cuts See—

Page 49—October, 1924 Issue
 Page 101—November, 1924 Issue
 Page 153—December, 1924 Issue

BULLETIN DEPARTMENT

Church Management

Prospect-Fourth Bldg., Cleveland, Ohio

What Does It Mean to Be a Christian?

(Continued from Page 193)

statesman, a prophet. Only a few can know the rare delight of such gifts. But one gift there is greater, better, than any of these. It brings purer joy, insures more lasting satisfaction, imparts greater value to life. It is the gift of a Christian experience, to see God and life and self and all with the eyes of Christ, and to walk with Him along His way of eternal life. That, greatest of all gifts, is open to each and all of us. Why should any of us come short of it?

"For the Spirit and the bride say, come, And let him that heareth say, come, And let him that is athirst come. And whosoever will, let him take of The water of life freely."

Use Bible Cross-Word Puzzles

The time to use Bible Cross Word Puzzles is when every one is trying to solve them. We have a few new and good ones which we have thought our churches might be interested in. To distribute these in the Sunday school, perhaps giving a prize for the first complete answer, would be a mighty stimulus to Bible study. They will be found to be of fascinating interest to all social gatherings, also. Pass this one out at one of your church nights, and see how the people busy themselves with it.

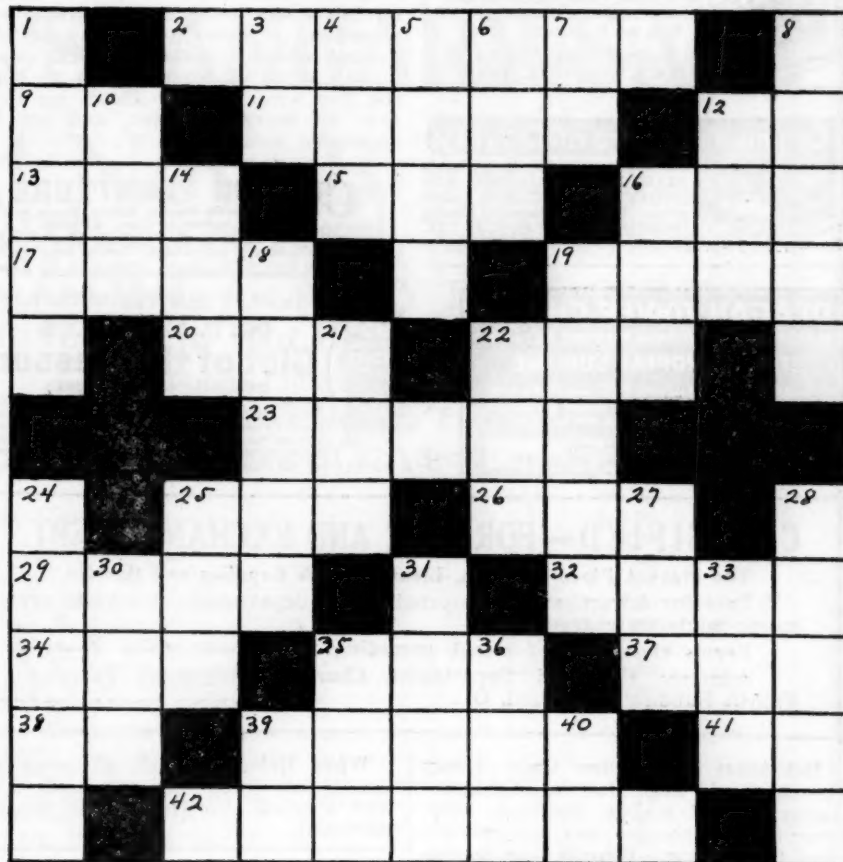
We are prepared now to furnish the accompanying puzzle to our ministers. It will be printed on good white paper, and with instructions same as appear on this page. Church Management will furnish these in lots of 50 for \$1.00; 100 for \$1.50; and all larger orders at the rate of \$1.00 per hundred. The key to the puzzle will be sent to the person placing the order.

One of our keen Bible students has traced the origin of the hard-headed business man. The first reference to the species in scripture is found in the account of Jacob and his pillow of stone.

"I think Church Management is going to fill a vacant place in the minister's life. One thing I see, and shall watch with care for its continuance, is fair, frank, book reviews. I bought Sermons on Revelation because you recommended it; and I found it worth while. Many times I shall buy books on the recommendation of Church Management."—Herbert Marsh, First Presbyterian Church, Spirit Lake, Iowa.

"One thing we learn from history—that mankind does not learn anything from history."—Hegel.

Bible Cross-Word Puzzle



CHURCH WORLD PRESS, INC.

Each number in the puzzle indicates the position of the first letter of a word.

Each word reads from left to right (horizontal) or downwards (vertical), according to position. Lettered in correctly, words that cross will interlock.

Each number in the white squares also refers to a definition in the accompanying table.

Each definition suggests a word possessing the exact number of letters to fit the white spaces allotted to it.

Each white space is to receive one letter only. Words start only in numbered squares.

All proper names can be found in any standard Biblical Encyclopedia.

Go through the definitions until you find one you are sure of, put the letters in the correct squares, and then work from that.

HORIZONTAL

2. Killed by his hair.
9. Old Testament (abbr.).
11. Burial place of Jair, the Judge.
12. Book of Hosen (abbr.).
13. Son of Noe (Luke 3-36).
15. Verb meaning "to know."
16. Where the pursuing Egyptians perished.
17. Son of Seth.
19. Book in O. T.
20. Obeisance.
22. Place of Daniel's imprisonment.
23. Solomon's Commissariat Officer.
25. Moses' staff.
26. One of the Testaments.
29. First man.
32. Son of Zerah (1 Chr. 2-6).
34. Timothy (abbr.).
35. Same as 13 horizontal.
37. Revelations (abbr.).
38. An article.
39. A province of Bashan.
41. First two letters of 5th Book in O. T.
42. Mountain range in Palestine.

VERTICAL

1. A leader.
3. Before Christ (abbr.).
4. Past of "to see."
5. Gov. of Samaria (1 K. 22-26).
6. Nephew who quarreled with Abraham.
7. A preposition.
8. Identified with Jonah.
10. No. of Commandments.
12. Insect mentioned in Psalms 118-12.
14. Multitude.
16. God's Gift.
18. A wicked City.
19. Father of Enoch (1 Chr. 1-2).
21. To marry.
22. Son of Jacob and Bilhah.
24. Evil Spirit.
25. Abraham's sacrifice upon the mountain.
27. Hostility between Nations.
28. What fed Elijah.
30. Noise of battle.
31. A city (Isa. 16-1).
33. A bright color.
35. To weep.
36. God's creation on 6th day.
39. First two letters of 1st Book of O. T.
40. A City in Egypt.

PEWS-IN-USE SINCE 1876

Sets made by us for the Baptists of this city have been in use for the past 49 years and are still giving satisfaction. **QUALITY—SERVICE**

Pews, Pulpits, Tables, Chairs, Collection Plates, Hymn Boards and Other Furnishings
SEND FOR CATALOGUE

GLOBE FURNITURE MFG. CO.
2 PARK PLACE, NORTHVILLE, MICH.

Communion Ware of Quality

Best materials. Finest workmanship
ALUMINUM or SILVER PLATE
INDIVIDUAL CUPS. Lowest prices. Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.
Room 362 1701-1703 Chestnut Street, Philadelphia, Pa.

DEAGAN TOWER CHIMES
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

THE MEMORIAL SUBLIME

LITERATURE, INCLUDING TESTED PLAN FOR
SECURING CHIMES SENT UPON REQUEST
STANDARD SETS—\$5,000 TO \$10,000

J. C. DEAGAN, INC.
190 DEAGAN BUILDING, CHICAGO

CLASSIFIED—FOR SALE AND EXCHANGE DEPT.

The Market Place for Men, Ideas, Church Supplies and Service
Rate for Advertisements inserted in this department—five cents per word; minimum charge—75c.
Forms close fifth of month preceding.
Address: Classified Department, Church Management, Prospect-Fourth Building, Cleveland, O.

Individual Communion Cups—Every church should use. Our "special introductory offer" makes purchase easy. Over 50,000 churches use our service. Send for catalog. **Thomas Communion Service Co., Box C-1, Lima, Ohio.**

Make Your Bulletin Talk—Christ's Parables, 8 colored pictures, size 25 by 38 inches. Excellent illustrated Talks for any religious audience. Sermon Posters that attract attention. Send 25 cents stamps for sample or \$2.00 for complete set. **Rev. C. R. Dierlamm, Oakville, Conn.**

Wanted—A responsible man or woman in each state to take subscription orders for **Church Management**. Can easily earn \$25 to \$50 during next thirty days. For details write **Circulation Manager, 606 Prospect-Fourth Building, Cleveland.**

Popular and Critical Bible Encyclopedia—Howard Severance publishers. Three volumes, with wonderful illustrations. Half-leather binding. This set has had very little use and good care. Paid \$40 new, will sell for \$14 and ship. Write **F. A. S., care Church Management.**

Expositor's Dictionary of Texts—Two large volumes. The greatest work of its kind. An encyclopedia of homiletical material. Good as new. Price \$9.50. Carriage extra. Write **M. K., care Church Management, Prospect-Fourth Bldg., Cleveland.**

For Second-hand Theological Books, write to **Schulte's Book Store**. Over 100,000 volumes classified by subject in stock. New catalogue of 1,000 items of Commentaries, Homiletics, Church History, Philosophy, Psychology, etc. Free upon request. **Schulte's Book Store, 80 and 82 Fourth Ave., New York City.**

Live Wires

"Our minister is a live wire."

How often we hear the remark. Well remember there is a place for the live wire. Its place is on the pole or in the conduit where it can carry current. But sometimes it gets in the way on the ground where it spits and burns causing all kinds of trouble. Let us hope the live wire minister shows his liveliness by carrying power, and not by noise and commotion.

CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—**EVERYTHING**. The finest furniture made. Direct from our factory to your church. Catalog free. **DeMoulin Bros. & Co., Dpt. 63, Greenville, Ill.**



CARRY IT ALWAYS WITH YOU!

DR. R. A. TORREY'S

Gist of the Lesson

ORIGINAL "GIST" FEATURES

International S. S. Lesson Text in Full; Full Exposition; Important Words and Phrases Emphasized; Condensation of Thought; Changes in Revised Version Noted; Accepted Dates and Places; Prayer Meeting Topics, etc. **Flexible Binding, 35c postpaid**

F. H. REVELL CO., 138 Fifth Ave., N. Y.; 17 N. Wabash Ave., Chicago.

Relaxation

Choice Bits Collected From Here and There to Encourage Chuckles

Why Worry

Minister's Wife—"Wake up! There are burglars in the house."

Minister—"Well, what of it? Let them find out their mistake themselves."—Twice Told Tales.

Nature's Wonders

Muriel, visiting the country on a May day, came to a pond whose shallows were full of tadpoles—thousands of them flopping about in an inch of water.

"Oh," she cried, "see those tadpoles! And just to think that some day every one of the horrid, wriggling creatures will hatch into a beautiful butterfly!"
—Country Gentleman.

Bunk?

The announcement of a County Sunday School Convention in the Asheville (N. C.) Citizen of June 30 carries this alarmingly modernist headline: "Every Section of Buncombe is Represented at Baptist Sunday School Convention."

When Hardware Was the Style

Squire—"Did you send for me, my lord?"

Lancelot—"Yes, make haste, bring me a can-opener; I've got a flea in my knight clothes."—Successful Farming.

Avoiding Disaster

"Ain't you goin' to vote, Lew?"

"Not after hearin' what each candidate says will happen if t'other is elected."—Country Gentleman.

Two good "howlers" come from the Leeds high school for girls. It was a pupil in this institution who declared that the Roman numerals LXX stood for "love and kisses." Two other sets of questions and answers worth re-printing:

"What is the effect of lead on water?" "It sinks."

"What bird lays the biggest egg?" "The biggest bird."—Christian Advocate.

Extreme Precaution

Doctor—"Have you taken every precaution to prevent the spread of contagion in your family?"

Rastus—"Absolutely, doctah; we've done bought a sanitary cup and we all drink from it."—Cappers' Weekly.

Education

Teacher—"Name three products of sheep."

Pupil—"Cotton, meat and skins."—Selected.

I have just received December number of "Church Management." I have just finished reading your editorial "A Vital Issue" and want to say a word. This issue of the paper sustains the high standard of previous copies. You have the right idea and the liveliest thing on the market, and I have been reading several of the best for years. I hesitated to send my subscription, thinking it was only one more, but it is different. Keep it up.

CHARLES M. REED,
Woodside Methodist Episcopal Church,
Indianapolis, Ind., 428 S. Temple
avenue.

When Rebuilding sell all your old church furniture. You can easily do it with a small advertisement in this department.

Pulpit Prayers—Alexander Maclaren—Second Series. 314 pages. Very good condition. Price \$1.25. **Box 27, Church Management.**

Symbolical Masonry and The Great Teachings of Masonry, two splendid books by H. L. Haywood. Will sell both for \$3.50 and pay postage. **Box 30, Church Management.**

Oxford S. S. Teachers' Bible. French Morocco, divinity circuit, round corners, gold edges. Never used. Bargain for \$4.00. Will pay postage. **Box 25, Church Management.**

For Sale—Biblical Encyclopedia, by Gray & Adams. Five volumes, 4,500 pages. Price \$14.00. Act quick. **F. D. N., 37 Traymore Ave., Buffalo, N. Y.**

For Sale—Religious and Theological Second-hand Books. Thousands of titles and hundreds of sets. Send for catalogue. **The Presbyterian Book Store, 914 Pine St., St. Louis, Mo.**

Stereopticon and Motion Picture Machines and equipment bought and sold through this department. Send your copy for next issue now. **Classified Department, Church Management.**

Graphic Duplicator For Sale. Very good condition. Brand new roll. A bargain for \$15. **Arrow Letter Service, 644 Engineers Bldg., Cleveland, Ohio.**

Rotospeed mimeographing machines, Typewriters and other office equipment will be advertised in these columns. Watch for them.

NO BETTER BOOK VALUES EVER SOLD

BLESSING'S JANUARY SALE

—OF—

50 Good New Books 50

SELECTED from OUR CLEARANCE CATALOG. SEND for FREE COPY

**These Low Prices Are Made for SIXTY DAYS ONLY
and Positively Will Not Be Repeated**

Every Book New and Perfect

Quantities Limited

No Charge for Postage

To Get These Low Prices You MUST Mention This Paper.

Order by Number if you like

10% Discount If You Send Cash With Your Order

	WAS	NOW
1. The Days of His Flesh, David Smith.....	\$ 3.50	\$ 2.00
2. Life and Letters of St. Paul, David Smith.....	6.00	3.00
3. Coming of the Lord, Jas. H. Snowden.....	2.25	.90
4. Cross in Christian Experience, W. M. Clow.....	1.50	.90
5. What Men Live By, R. C. Cabot.....	2.50	1.50
6. Character of Jesus, Chas. E. Jefferson.....	2.25	1.65
7. Things Fundamental, Chas. E. Jefferson.....	2.25	1.65
8. Ten Great Religions, J. F. Clarke, 2 vols.....	5.00	3.00
9. Thirsting for the Springs, J. H. Jowett.....	1.25	.90
10. Brooks by the Traveler's Way, J. H. Jowett.....	1.25	.90
11. Lord Teach Us to Pray, Alexander Whyte.....	2.00	1.00
12. Pulpit Prayers, Alexander MacLaren.....	2.50	1.25
13. What Is There in Religion, H. S. Coffin.....	1.25	.90
14. Expositor's Dictionary of Texts, W. R. Nicoll, 2 vols.....	15.00	9.00
15. Expositor's Greek Testament, W. R. Nicoll, 5 vols.....	25.00	19.00
16. The Biblical Encyclopedia, Gray & Adams, 5 vols.....	20.00	12.00
17. Papini's Life of Christ.....	3.50	2.00
18. One Thousand Evangelistic Illustrations, A. Webb.....	3.00	1.75
19. Real Religion, Gipsy Smith.....	1.35	.75
20. Evangelistic Talks, Gipsy Smith.....	1.25	.75
21. Miraculous Element in the Gospels, A. B. Bruce.....	2.00	1.50
22. The Training of the Twelve, A. B. Bruce.....	2.00	1.50
23. The Unwritten Sayings of Our Lord, David Smith.....	1.50	.50
24. Imago Christi, James Stalker.....	1.50	1.00
25. Trial and Death of Jesus Christ, James Stalker.....	1.50	1.00
26. That The Ministry Be Not Blamed, J. A. Hutton.....	1.50	1.00
27. Apostolic Optimism, J. H. Jowett.....	1.50	.90
28. World's Great Religious Poetry, C. M. Hill, Compiler.....	5.00	2.50
29. Princes of the Church, W. R. Nicoll.....	3.00	1.25
30. Constructive Revolution of Jesus, S. Dickey.....	1.60	.90
31. A Book of Prayers for Boys, C. C. Clements.....	1.40	.75
32. Israel's Messianic Hope, G. S. Goodspeed.....	1.50	.75
33. The Riverside New Testament, W. G. Ballantine.....	3.00	2.50
34. Christianity and the Social Crisis, W. Rauschenbusch.....	2.25	.90
35. Christianizing the Social Order, W. Rauschenbusch.....	2.25	.90
36. Rational Living, H. C. King.....	1.50	.75
37. Laws of Friendship, H. C. King.....	1.50	.75
38. Pulpit Germs, W. W. Wythe.....	1.50	1.00
39. New Universities Encyclopedia, 5 vols.....	12.50	6.00
40. Some Aspects of the Life of Jesus, G. Berguer.....	3.50	1.00
41. The Expositor's Bible, 6 vols. (A Few Sets).....	25.00	18.00
42. Morrison's Best Sermons, 8 volume set.....	12.00	7.50
43. Our Ambiguous Life, J. A. Hutton.....	2.25	1.00
44. The Spiritual Pilgrimage of Jesus, J. A. Robertson.....	2.25	1.00
45. The Oracles of God, W. E. Orchard.....	2.25	1.00
46. Sharing His Sufferings, J. H. Jowett.....	1.00	.35
47. Our City of God, J. Brierley.....	1.00	.60
48. The Unspeakable Gift, Griffith-Jones.....	2.25	1.00
49. Miracles of Our Lord, R. C. Trench.....	Special	1.25
50. Foxe's Book of Martyrs.....	Special	1.75

Mark an "X" in square for
Free Catalogs

- ☐ Free Catalog of Book Bargains, New
☐ Free Catalog of Book Bargains, Second-hand
☐ Free Catalog of Gift Books and Bibles

W. P. BLESSING COMPANY 208 South Wabash Avenue
Dept. C.M. CHICAGO, ILL.

One of the really worth-while books of the year

JULIUS EARL CRAWFORD'S

THE CALL TO CHRISTIAN STEWARDSHIP

A generation ago a great preacher said that the next momentous step in the progress of the Church must be the conversion of the pocketbook. This book is an appeal to laymen, urging this step. The author presents tithing as the best method of Christian giving, for both the contributor and the Church. It is shown to be the surest way for filling an empty Church treasury, and it contains a promise of financial success. Tithing is urged by the author as the best method of acknowledging the stewardship of property, and the efficacy of it has been tested in the experience of thousands.

PROMINENT LAYMEN EVERYWHERE ARE
ENDORISING IT TO AN UNUSUAL DEGREE
READ WHAT SOME OF THEM SAY OF IT

I consider it the strongest and clearest treatment of the theme I have seen.—*W. W. Moss, Hubbard, Tenn.*

I have seen no book on the subject that will be more convincing to the average reader.—*Dr. J. T. Curry, San Antonio, Tex.*

I do not see how any one can read it without being converted to Stewardship.—*P. H. Gates, Kerens, Tex.*

It is the best thing I have seen on Stewardship.—*S. F. Alsup, Glenrose, Tex.*

It is inspiring, calculated to move men to action.—*T. Wesley Hook, Gordon, Tex.*

I wish this book could be put into the hands of every churchman and read prayerfully. If this were done, I believe our financial problems would be solved.—*R. E. Hooper, Cleburne, Tex.*

It is a most able and timely book. Wish every layman in the church had a copy.—*Seba Kirkpatrick, Strawn, Tex.*

It is the best thing on the subject I have read.—*E. N. Searlett, Aquilla, Tex.*

I am charmed with it. It grips the mind and appeals to the conscience.—*A. D. Porter, Brownwood, Tex.*

He has made this difficult subject so attractive that anyone will delight to read it.—*C. A. Bickley, Corsicana, Tex.*

PRICE, \$1.25

Order From
Your Own
Religious
Book Store

COKESBURY PRESS

NASHVILLE, TENN.

"Publishers
of the
Cokesbury
Hymnal"